

# THE READER

## A REVIEW OF LITERATURE, SCIENCE, AND ART.

No. 52, Vol. II.

Saturday, December 26, 1863.

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A. PANIZZI, Principal Librarian.  
BRITISH MUSEUM, 23rd December, 1863.

ROYAL ACADEMY OF ARTS.—At a General Assembly of the Academicians, held on Friday, the 15th instant, JOHN EVERETT MILLAIS, Esq., and EDWARD WILLIAM COOKE, Esq., were elected Royal Academicians.

JOHN PRESCOTT KNIGHT, R.A., Secretary.

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EDWARD BLAKE BEAL, Secretary.



# THE READER.

26 DECEMBER, 1863.

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**Fraser's Magazine,**  
No. CCCCIX., JANUARY, 1864, 8vo., price 2s. 6d.  
[On Thursday next.]

### Contents.

THE HIGHWAY OF NATIONS.  
LATE LAURELS. A Tale. CHAPS. XXV. and XXVI.  
STEPHEN ON CRIMINAL LAW.  
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# THE READER.

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## THE READER.

SATURDAY, DECEMBER 26, 1863.

### CONTENTS.

#### LEADING ARTICLE:—

BISHOP COLENSO'S "FOURTH PART" . . . 751

#### REVIEWS:— CURRENT LITERATURE.

Captain Speke's Travels (Second Notice) . . . 752  
Mr. Reade's "Hard Cash" . . . 753  
Poems by Buchanan and Lancaster . . . 754  
The Codex Sinaiticus . . . 755  
Hannah's Bampton Lectures . . . 757  
Three New French Plays . . . 758

NOTICES:—New Edition of Mosheim's Ecclesiastical History.—Adams's Anecdotal Memoirs of English Princes.—Family Fairy Tales, Edited by Cholmondeley Pennell.—The Man of the Hour.—The Student's Chart of English History.—Jacobus's Notes on the Gospels.—The Boy's Own Volume.—Compte-rendu de la Conférence Internationale réunie à Genève, &c. . . 759

PUBLICATIONS OF THE WEEK . . . 761

MISCELLANEA . . . 762

CORRESPONDENCE:—The Jewish Shekels.—"Modern France" . . . 763

#### SCIENCE.

ON METEOROLOGICAL PROGRESS . . . 764

SCIENTIFIC NOTES . . . 766

SCIENTIFIC CORRESPONDENCE:—The *Mare Smythii* . . . 766

PROCEEDINGS OF FOREIGN ACADEMIES . . . 766

REPORTS OF LEARNED SOCIETIES . . . 766

MEETINGS OF NEXT WEEK . . . 769

#### ART.

ART NOTES . . . 769

#### MUSIC.

MR. LESLIE'S CHOIR . . . 769

MUSICAL NOTES . . . 770

#### THE DRAMA.

THE CLOSE OF MR. AND MRS. CHARLES MATHEWS'S ENGAGEMENT, &c. . . 770

### BISHOP COLENSO'S "FOURTH PART."

THE Fourth Part of Bishop Colenso's work on the Pentateuch has just been published, and is, doubtless, at this moment being read, with mixed feelings, by those hardier hundreds, out of the thousands of readers of the former Parts, who are determined to follow him to the end of the controversy. This particular Part is entitled "The First Eleven Chapters of Genesis," and consists of analyses of these chapters, and again of certain passages in them, with criticisms on their accounts of the Creation, Paradise and the Fall, the Deluge, the original speech of mankind, and the Confusion of Tongues. For the present we shall not enter upon the body of the volume, but shall attend to the Preface with which it is introduced, and in which, as usual, Bishop Colenso propounds those more general views in which the mass of readers can find interest with the least tax upon their patience. Again in this, as in his former Prefaces, the Bishop shows wonderful coolness and temper. He seldom resorts to any artifice of recrimination stronger than that of quoting the words of his opponents, and appending to them, within parentheses, a point of exclamation. Whatever may be thought of Bishop Colenso's matter, his manner is certainly deserving of praise.

In the present Preface his aim seems to be to involve as many eminent theologians as possible, dead and living, within the skirts of that cloud of heterodoxy which now rests upon himself, and so to show that, though he may be the blackest of the sheep, a tinge of his colour is so prevalent everywhere that to go on speaking of the flock as white is mere sophistry and concealment of truth. "I, Bishop Colenso," he seems to say, "have come forward with certain views of the Pentateuch, which have been attacked and denounced; but I find that these views, or principles which would now lead to these views, have been held by those very English theologians of past times who are cited on

hearsay for my condemnation, and also that, at the present time, and partly in consequence of the disturbing effects of my publications, there is throughout the country an amount of uncertainty and laxness, of departure from the old orthodox letter, in the matters which I have touched, that clearly proves an uneasy general consciousness in the Church, the sense of an approaching crisis in her history, and a heaving towards a new settlement." Thus, Archbishop Usher and Bishop Watson having been publicly cited as writers who had refuted his arguments over and over again long ago, he has taken the trouble, he tells us, to look more particularly into the writings of these authors, so as to see how far this assertion respecting them might be true. He has been obliged to conclude, he hints, that these writers were cited at hap-hazard by persons who knew nothing really about them. With respect to Usher he has nothing to say, save that, as Usher deals almost entirely with matters of chronology, he and Usher rarely encounter each other at all. As to Watson, though in some cases he deals with difficulties in the Pentateuch, yet the cases in which anything he says could be quoted as meeting modern notions of these difficulties are extremely rare; while, at the same time, such were Watson's views of theological liberty in the Church of England, as proved by his writings, that it might have been better, for the purposes of those who had so hastily appealed to his authority, to let that authority sleep. Similarly Bishop Colenso adduces, as more or less supporting him, and tinged with that blackness which, in its more pronounced degree, has been called Colensoism, such modern English authorities as the Rev. J. J. S. Perowne, in his article on the Pentateuch in "Smith's Dictionary of the Bible," the late Archbishop Whately, Dr. Stanley, and the Bishop of St. David's. He does not claim them as abetting him in Colensoism proper; but he cites them as having all given utterance to opinions on the subjects of the Pentateuch in particular, and Inspiration in general, at variance with that system of orthodoxy in the name of which he is himself attacked, and he argues that this variance of these and other such men from the traditional system indicates a movement of the best intellect of the Church in the direction in which he himself has been advancing. He quotes with especial emphasis a saying of Dean Stanley's with reference to subscriptions, to the effect that, if subscription is to be regarded as expressing an unqualified assent to everything subscribed, then "there is not one clergyman in the Church of England who can venture to cast a stone at another—they must all go out, from the greatest to the least, from the Archbishop in his palace at Lambeth to the humblest curate in the wilds of Cumberland." But perhaps the most curious portion of Bishop Colenso's Preface is that in which he moves beyond the bounds of England in search after eminent British divines whom he may tie to his belt, and finds such even in rigidly orthodox Scotland. He quotes a passage, quite after his own heart, from a lecture delivered last month by the Rev. Dr. Robert Lee, Professor of Biblical Criticism in the University of Edinburgh. As Dr. Lee is already known as "a liberal and something more" among Scottish Churchmen, there will be less consternation in the north on account of Bishop Colenso's having thus drawn him into his net than there will be on account of his having tried to do the same with the Free Church leader, the Rev. Dr. Candlish. "One of the most prominent ministers of the Free Church of Scotland, Dr. Candlish," says Bishop Colenso, "has made some remarkable admissions in his recent address at the opening of New College, Edinburgh, from which I quote a few expressions, which will show how far even this divine has already felt constrained by the force of Truth to depart from the traditional view." He then quotes the following passages from Dr. Candlish's address, which we reproduce, retaining Bishop Colenso's

italics and his interpolated comments and points of exclamation:—

*All, that is in Scripture, is not Revelation strictly so called,—[which means, I suppose, 'All, that is in the Bible, is not, in the strict and proper sense, the Word of God.'] To a large extent, Scripture is a record of human affairs—of the sayings and doings of men. Is it to be held and considered infallible, when it narrates the wars of kings, and inserts the genealogies of tribes and families, as well as when it announces an express oracle of heaven, or authoritatively promulgates Divine doctrines and commands? . . . What God had to communicate to man, was to be communicated not all at once, but, as it were, piecemeal. This, I cannot but think, affords a strong presumption in favour of what is called plenary inspiration. It suggests a reason why God should from the very beginning, and all throughout, exercise such a superintendence over the committing of His communications to writing, as to secure even the verbal accuracy of the record. . . . Properly speaking, it (Holy Scripture) has but one author, the Holy Ghost, throughout. All the books of it are His; He is responsible for them all: and, being so, He is entitled to the same measure of justice at our hands, which an ordinary writer may claim (!) . . . It is not simply God speaking to man, and man listening to God. It is rather God coming down to earth, mixing himself up with its ongoing, and turning to His own account (!) the sayings and doings of its inhabitants. Hence the need of discrimination. . . . I can see no reason why the HOLY SPIRIT (!) should not use the same latitude that a truthful man would use, when minute exactness is not necessary, and is not pretended,—as, for instance, in the use of round numbers, or in the customary ways of reckoning genealogies, or in the reporting of speeches, where the precise words are not material. Nay, more: I imagine that a man, writing under the assurance of Divine guidance, might be even less careful than he would otherwise have felt himself bound to be (!) . . . I can well imagine that Evangelists and Apostles may have been led to use more freedom than they would otherwise have ventured upon in dealing with the Old Testament Scriptures, and connecting them with the New Dispensation, by the very fact of their being under infallible guidance. . . . I confess that, on any other supposition than that of infallible guidance, considering the usual scrupulosity of Jewish Doctors, with reference to the very letter of their sacred writings, the free mode of citation, practised by New Testament writers, seems to me all but inexplicable. . . . There is need of continual discrimination, that we may ascertain the true value and bearing of Scriptural statements, as expressive of the Divine Mind and Will. With ordinary candour, the task of exercising the necessary discrimination is not really difficult. But it is easy, if one is inclined, to create embarrassment—to confound the earthly occasion with the heavenly lesson—and to take exception to some things in the Divine procedure, which may appear to be inconsistent with the highest ideal of pure truth and perfect holiness, when in all fairness allowance ought to be made for the constraining force of circumstances—[we, human creatures, are "in all fairness" to "make allowance" for the Divine Being falling short of our standard of right, because He is subject to "the constraining force of circumstances"!]. We must regard God, in those dealings of His with men, with Scripture records, as in some sense laid under a restraint (!). It is no part of His purpose to coerce the human will, or to disturb and disarrange the ordinary laws, which regulate the incidents of human life, and the progress of human society. here must (!) be, on His part, a certain process of accommodation. He cannot (!) in His Word, any more than in His Providence, have things precisely such, and so put, as the standard of absolute perfection would require. In legislating, for instance, for ancient Israel, it was not possible to have the ordinance of marriage, the usages of war, the rights of captives, the relation of master and servant, and other similar matters, affecting domestic order and the public weal, regulated exactly as absolutely strict principle demands (!).*

These are, certainly, extraordinary passages from a divine in the position of Dr. Candlish; and one cannot wonder that, seeing them, Bishop Colenso has sought to attach their author, though by a long string, to his belt. We rather think, however, that the idea of doing so has been suggested to Bishop Colenso by the *Scotsman* newspaper, which was the first to call attention to the passages,



26 DECEMBER, 1863.

and which has for some weeks past been incessantly referring to them with mischievous wit, and taking occasion therefrom, in mentioning Dr. Candlish, always to discriminate with mock-gravity between the Dr. Candlish of orthodox fame and Dr. Candlish "since his recent change of views." From these humorous twittings of the Edinburgh newspaper Dr. Candlish will not have cared to release himself by any public explanation; but, now that Bishop Colenso has sought to attach him to his belt, by however long a string, we should not wonder if Dr. Candlish were moved to take out his logical knife and show how the connexion is to be cut.

It is only by way of *à fortiori* argument that Bishop Colenso refers to Scotland. "Even in Scotland"—such, with a strong emphasis on the word *even*, is his mode of referring to the northern part of the island—"the traditional stand-point is beginning to be departed from." Such Scottish and Free-kirk phenomena are, in his view, only a faint and extreme eddy of that movement which is mainly agitating England. He recognises as a sign of hope in England that great undertaking of a new body of critical commentaries on the Old and New Testament—suggested by the Speaker of the House of Commons, and approved by the Archbishops and Bishops of the Church—of the intended preparation of which, under the best literary superintendence, and with the co-operation of all the learning of the Church, announcement has recently been made. He does not disguise from himself that, in part, the immediate purpose of this undertaking is to furnish the English mind with an antidote to the views he has himself been promulgating; but so certain is he that such a general and simultaneous application of the best minds of the Church to the theological problems of the present day must result, in one way or another, in an increase of light, that, if his writings on the Pentateuch had brought about no other consummation than this collective enterprise for his refutation, he would consider that he had not incurred obloquy in vain. His words are:—

I am confident that the enquiry and discussion thus entered upon will terminate ultimately in the eliciting of the truth, and in bringing about a great convergence of opinion in England, upon the subject of the historical verity of many of the Biblical narratives. And I rejoice to see in the name of Prof. Harold Browne a guarantee of the sincerity and candour, with which one portion of this important work, that connected with the Pentateuch, will be undertaken.

Such is the main drift of the Preface to the Fourth Part of Bishop Colenso's work. We have purposely confined ourselves here to a mere exposition of the Preface, so as fairly to give an idea of the volume as the literary event of the week. On the contents of the body of the volume we have refrained, at present, from saying a word.

## CURRENT LITERATURE.

## CAPTAIN SPEKE'S TRAVELS.

*Journal of the Discovery of the Source of the Nile.* By John Hanning Speke, Captain H.M. Indian Army. (Blackwood and Sons.)

[SECOND NOTICE.]

IN the splendour of Captain Speke's achievement—in the possibility of his having discovered the true source of the White Nile, in his contributions to our knowledge of the long-famed Montes Lunæ, and in the adventures which he went through—there is so much to fascinate, so much even to dazzle the imagination, that it is to be regretted he should have assumed an intolerable tone when referring to other African explorers, and should be himself so dogmatic and irritable regarding the geographical problems which he undertakes to settle. Everybody who has ever been in Central Africa is culpably and villainously in the wrong, except Speke and "my old friend Baker." The Egyptian colonel who was stationed at Faloro to wait for the travellers and give them assistance is politely dismissed as a

"humbugging scoundrel" and "a land-pirate." It is insinuated that all the explorations which the Egyptian Government have pushed up the Nile Valley, and all their efforts to reduce savage tribes to order, were only so many obstacles in the way of Speke's enterprise, instead of being invaluable preparations for it. Mehemet Ali's expedition, which nearly reached Lake N'yanza, is incidentally and contemptuously referred to as unworthy of credit. The Austrian Mission at Kondokoro is only sneered at as having lost fifteen out of twenty of its agents by death during the last thirteen years, though its influence for good appears to have penetrated even into the court of Kamrasi. The Blue Nile, which once claimed against the White to be the parent river, is kicked away as "a miserable stream." And Mr. Consul Pethe- rick—through the report of whose neighbour- hood it was that Speke escaped out of the hands of Mtésa and Kamrasi—is treated in a manner so insulting and so evidently unjust as to be quite unpardonable. Of Werne, Don Angelo, Beke, and other explorers, we hear nothing. In fact, all Speke's references and suppressions of reference, all his likings and dislikings, appear to have been governed by an overweening, inordinate, and ridiculous desire to say—"Alone I did it all." Now this, so far from being calculated to serve Captain Speke's purpose, will only excite inquiry how it was that he ever came to visit Central Africa and "to discover" Lake Victoria N'yanza. As to this subject he must know that the most serious charges have been publicly brought against himself—charges which seek to place his claim to have discovered Lake N'yanza in a contemptible, if not in an offensive light. Though Richard Burton may be a great genius, that is no reason why he should be allowed to place his contemporaries so grievously in the wrong as they are now if one-half of his published statements about Capt. Speke are true; and, as this latter traveller has been so profuse in showering epithets on others, we may state for their consolation that Burton, when in Unyamuezi, had prepared so thoroughly for an exploration of Karagué, Uganda, and Unyoro that we find more valuable information in regard to these provinces in the pages of his "Lake Regions of Central Africa" than we do in those of the "Journal of the Discovery of the Source of the Nile," and are disposed to accept it in general, because, in several most important points—as, for instance, in regard to the highlands of Ruanda—it has been confirmed by Speke himself.

When standing at the Ripon Falls, at one of the most southern points of N'yanza, our traveller thus points out the results of his magnificent exploration:—

The expedition had now performed its functions. I saw that old father Nile without any doubt rises in the Victoria N'yanza, and, as I had foretold, that lake is the great source of the holy river which cradled the first expounder of our religious belief. I mourned, however, when I thought how much I had lost by the delays in the journey having deprived me of the pleasure of going to look at the north-east corner of the N'yanza to see what connexion there was, by the strait so often spoken of, with it and the other lake where the Waganda went to get their salt, and from which another river flowed to the north, making "Usoga an island." But I felt I ought to be content with what I had been spared to accomplish; for I had seen full half of the lake, and had information given me of the other half, by means of which I knew all about the lake, as far, at least, as the chief objects of geographical importance were concerned. Let us now sum up the whole and see what it is worth. Comparative information assured me that there was as much water on the eastern side of the lake as there is on the western—if anything, rather more. The most remote water or top head of the Nile, is the southern end of the lake, situated close on the third degree of south latitude, which gives to the Nile the surprising length, in direct measurement, rolling over thirty-four degrees of latitude, of above 2300 miles, or more than one-eleventh of the circumference of our globe. Now, from this southern point, round by the west, to where the great Nile stream issues, there is only one feeder of any importance, and

that is the Kitangulé river; whilst from the southernmost point, round by the east, to the strait, there are no rivers at all of any importance; for the travelled Arabs one and all aver, that from the west of the snow-clad Kilimandjaro to the lake where it is cut by the second degree, and also the first degree of south latitude, there are salt lakes and salt plains, and the country is hilly, not unlike Unyamuezi; but they said there were no great rivers, and the country was so scantily watered, having only occasional runnels and rivulets, that they always had to make long marches in order to find water when they went on their trading journeys: and further, those Arabs who crossed the strait when they reached Usoga, as mentioned before, during the late interregnum, crossed no river either. There remains to be disposed of the "salt-lake," which I believe is not a salt, but a fresh-water lake; and my reasons are, as before stated, that the natives call all lakes salt, if they find salt beds or salt islands in such places. Dr. Krapf, when he obtained a sight of the Kenia mountain, heard from the natives there that there was a salt lake to its northward, and he also heard that a river ran from Kenia towards the Nile. If his information was true on this latter point, then, without doubt, there must exist some connexion between his river and the salt lake I have heard of, and this in all probability would also establish a connexion between my salt lake and his salt lake which he heard was called Baringo. In no view that can be taken of it, however, does this unsettled matter touch the established fact that the head of the Nile is in 3° south latitude, where, in the year 1858, I discovered the head of the Victoria N'yanza to be. I now christened the "stones" Ripon Falls, after the nobleman who presided over the Royal Geographical Society when my expedition was got up; and the arm of water from which the Nile issued, Napoleon Channel, in token of respect to the French Geographical Society, for the honour they had done me, just before leaving England, in presenting me with their gold medal for the discovery of the Victoria N'yanza. One thing seemed at first perplexing—the volume of water in the Kitangulé looked as large as that of the Nile; but then the one was a slow river and the other swift, and on this account I could form no adequate judgment of their relative values.

In order to supplement the above extract, we must ask our readers to take Speke's map in hand, and so to fancy themselves standing at the southern end of N'yanza. On the right hand, on the south-eastern side of the lake, we have a country as yet unvisited by Europeans, but described, from "Arab information," as rolling plains and rolling plateau leading up to the snowy summits of Kilimandjaro and Kenia, at the foot of which latter mountain it is supposed by some that the true source of the Nile lies. On the left, above Lake Tanganyika—which Burton and Speke visited, but the extreme northern end of which they were unable to reach so as to determine from personal observations whether the stream there is an affluent or an influent—we have the mountain summits of Ruanda, which Speke saw from a distance in Karagué, the country of the gentlemanly king. These mountains, which are judged to be about 10,000 feet high, and which the natives say are covered with clouds and hail, are probably the most central group of the Mountains of the Moon; so that N'yanza, huge as it is, may be figured as an elevated mountain tarn, overlooked by Mount Kenia on the east, and on the west by Mount Mfumlino, in Ruanda. Captain Grant's observations of the climate bordering on this elevated depression, which reaches about 5000 feet in Karagué, and 3000 in Unyoro, show a mean temperature from about 65° to 75°, without any extremes of heat, and with a considerable rainfall.

Accompanying the enterprising travellers round the western shores of the great lake, we come first to the Kitangulé river, which Speke, in his map, traces up to the foot of Mount Mfumlino, and which, if Speke's views be correct, may be considered the Nile after it leaves Lake N'yanza. A considerable distance further on he had the pleasure of jumping into the Mwarango, a stream which he found was running northward, and which he consequently considered to be one of the sources of the Nile. This was in February; and here the want of important information



# THE READER.

26 DECEMBER, 1863.

on many points begins to make itself felt. We must remember that Speke is somewhat of an enthusiast, and entered on this journey with a foregone conclusion as to the source of the Nile. On this occasion he "collected all the men of the country," inquiring where the river sprung; and "some of them said in the hills to the southward, but most of them said from the lake." When Speke argued with them in favour of the lake they all agreed with him—a gratifying instance of the power of reason upon the African mind; but it is obvious that the direction of the Mwarango, at the place where it was thus crossed, might depend entirely upon the state of the lake at the time. Exposed to heavy rains and surrounded by mountains, N'yanza, in its most rainy season, would compel even its influents to turn in their course, especially in a low reedy country such as that about the Mwarango seems to have been; so that the ignorant Africans, in saying the river ran both ways, may have been nearer the truth than our traveller perceived. On turning to the tabulation of climate we can get no information as to the rainfall in February in Uganda, for Grant, who made the registers, was then in Karagué, and, as N'yanza is exposed to the influence of the rainfall of two hemispheres, observations on the rise of the lake, compared with the periodical inundations of the Nile, are necessary to assure us that the lake is the proper source of that river. This will appear more clearly presently; and we only note the Mwarango in order to indicate how bent Captain Speke's mind was upon evidence rather than on discovery.

Congratulating the chief of the expedition on his clever manner of dealing with the capricious and conceited monster who rules over Uganda, we find that he struck northward from Murchison Creek, and then, turning east, came, after a journey of about fifty or sixty miles, upon what he marks as the White Nile, and followed up that stream until he reached the Ripon Falls and Napoleon Channel. Here, at this most interesting part of the journey, everyone will look for pretty full information; but all we are told of the "channel" from which the river came is, that "the broad surface of the lake was shut out from view by a spur of hill." Captain Speke may have seen the lake; but, instead of saying so, he only tells us that the expedition had performed its functions, and gives reasons to believe that the sight he desired was denied to him. What he actually saw was a waterfall and a channel, the stream thus appearing looking as large as, though more rapid than, the Kitangulé, one of the influents of Lake N'yanza. After floating down this stream to the point on which it was struck, we leave it again for seventy or eighty miles, owing to difficulties on the frontiers of Unyoro, and come upon it again at Kamrasi's palace, where there was great trouble from the surly monarch, and where it is joined by the Kufa. All the information we get about the river at its issue from the channel was, that it was from 400 to 500 feet broad. At Kamrasi's we learn that it was said "at certain seasons" to flow with such velocity that islands are carried away. Now this was a most important point in order to comparison with seasons when the Nile is known to rise; but nothing more is said about it. From this place the river was navigated to the Karuma Falls, where it was left for about a hundred miles; and, when touched upon again at Madi, though "a noble stream," it was not so full as it was at the Falls further up. This extraordinary fact is rather puzzling, and is by no means explained away by Speke's statement that he must have "beaten the stream," for a period of thirty-nine days elapsed from Speke's leaving Karuma to his reaching Madi. Is it possible that Napoleon Channel may have no connexion with N'yanza, and the river at Karuma Falls may be entirely different from that at Madi? We hardly think so; but Captain Speke, in his haste to gain the glory of having discovered the source of the Nile,

and in the great difficulties of his position, did not extend his enquiries far enough.

At Madi still more important geographical questions arise, and remain unsettled, in connexion with the two lakes by which N'yanza Victoria is flanked. It is quite possible that Kenia and the mountains of Uranda may fairly dispute with Lake Victoria the parentage of the holy river. At Madi Speke's Nile is joined by the Asua, which is described as "bearing no comparison with the Nile itself." Very likely not—in February; but that is about the time when the Nile is at about its lowest, even in its upper waters, as proved by the observations of the Egyptian Expedition and the Austrian Mission. Had Speke passed the junction of the two rivers in May, June, or July, he might have seen another sight, and been led to accept the Asua as the parent stream, as the source of those inundations which fertilize Egypt. This Asua branch also issues out of a lake, Baringo, of which Krapf first heard; and that lake is represented as stretching in the direction of Kenia, so that the geographers who set down that mountain as the source of the Nile were, at all events, not far wrong, if not, indeed, wholly right. It is also interesting to learn from Speke's journal that that section of the Montes Lunæ which rises in Ruanda may also perhaps put in a direct claim to Nilotic fraternity, besides that which they have from their relationship to N'yanza and the Kitangulé river. In the unvisited section of the river between Karuma and Madi it is said to touch upon a considerable lake called Luta Nzige, which lies in the direction of Mount Mfumilino. Thus it is likely that the Nile will be proved to have a threefold source—N'yanza, and the great mountains by which it is flanked. This, of course, will not detract from Speke's just glory; but the reserve thus left for Agamemnon to come after him may incline him to think more of those who have gone before. The Luta Nzige and Mount Mfumilino, which he never visited, are more really his discoveries than the great lake with which his name is connected; and the honour of having been the first to pass from the southern to the northern hemisphere, on the parallel of the Nile, is enough for one life. As it is, the true source of the Nile cannot be said to be settled, for the present state of information on the subject tends to the conclusion that Lake N'yanza is at its fullest about the period when the upper waters of the Nile are lowest.

As the more salient points of Speke's adventures must already be familiar to most of our readers, we have occupied our columns with a criticism of his geographical labours; but it would be unfair to conclude doing so without a tribute to the indomitable energy and remarkable tact which he has displayed. Trained to hunting in Thibet and the Himalayah, accustomed to dangers in the Sourali Expedition, inured to hardship and used to exploration in the African Lake Expedition, he has made a splendid use of his advantages.

## MR. READE'S "HARD CASH."

*Hard Cash.* By Charles Reade. (Sampson Low & Co.)

"HARD CASH," so Mr. Reade tells us in his preface, is a matter-of-fact romance. The assertion may seem a contradiction in terms, and captious critics may be disposed to ask how a romance can possibly be matter of fact. Putting aside this criticism, we entertain some doubts as to how far the author is justified in the assumption of the attribute he assigns to his novel. A picture of human life ought to be a picture of that life as it appears in ninety-nine cases out of the hundred, not in the hundredth. A painter who has frequented fairs and shows may very possibly have seen a child with twelve toes, or a horse with two tails. If he were to paint a picture in accordance with his experience, he might fairly say that he had simply portrayed what he had seen; but he would not have represented either

children or horses in conformity with the ordinary experience of mankind. And this is our complaint against Mr. Reade. We have no doubt that every incident in "Hard Cash" may be matched or surpassed by some event in real matter-of-fact life. Our question is, whether the events narrated in this novel bear any resemblance to those with which most men come into contact. This, however, is, after all, a minor fault, and we should be ungrateful if we laid too great a stress on any such trifling defect in a novel from which we have received so much pleasure as, in common with all the readers of *All the Year Round*, we have derived throughout the past year from the perusal of "Hard Cash."

The story in itself is not an intricate one. The names of David and Lucy Dodd, *née* Fountain, and Richard Hardie, must be familiar to all who remember "Love Me Little, Love Me Long." A generation is supposed to have passed away since the wilful, spoilt beauty and heiress became the wife of the East India merchant-captain. When the story commences "Gentleman" Dodd is away in India, and his wife is living at Barkington. Their two children are thus described, in that peculiar style of Mr. Reade's which at first strikes the reader as so utterly affected, and then grows upon his fancy with so strange a power:—

Edward, then, had a great calm eye, that was always looking folk full in the face, mildly; his countenance comely and manly, but no more; too spare for Apollo, but sufficed for John Bull. His figure it was that charmed the curious observer of male beauty. He was five feet ten; had square shoulders, a deep chest, masculine flank, small foot, high instep. To crown all this, a head overflowed by ripples of dark brown hair sat with heroic grace upon his solid white throat, like some glossy falcon new lighted on a Parian column. This young gentleman had decided qualities, positive and negative. He could walk up to a five-barred gate, and clear it, alighting on the other side like a fallen feather; could row all day and then dance all night; could fling a cricket-ball a hundred and six yards; had a lathe and a tool-box, and would make you in a trice a chair, a table, a doll, a nutcracker, or any other moveable, useful, or the very reverse; and could not learn his lessons to save his life. His sister Julia was not so easy to describe. Her figure was tall, lithe, and serpentine; her hair the colour of a horse-chestnut fresh from its pod; her ears tiny and shell-like, her eyelashes long and silky; her mouth small when grave, large when smiling; her eyes pure hazel by day, and tinged with a little violet by night. But, in jotting down these details, true as they are, I seem to myself to be painting fire, with a little snow and saffron mixed on a marble pallet. There is a beauty too spiritual to be chained in a string of items; and Julia's fair features were but the china vessel that brimmed over with the higher loveliness of her soul. Her essential charm was, what shall I say? Transparency.

"You would have said her very body thought."

Modesty, Intelligence, and, above all, Enthusiasm, shone through her, and out of her, and made her an airy, fiery, household joy. Briefly, an incarnate sunbeam.

Richard Hardie, the unsuccessful suitor in former years for Lucy Fountain's hand, is now the representative of the great banking firm of Hardie and Co. of Barkington; he, too, has two grown-up children. The eldest, Alfred Hardie, the hero of "Hard Cash," is a student at Oxford, carrying off all the honours of the University; the second, Jane, is a young lady of very decided religious views. Edward Dodd falls in love with Jane Hardie, and Alfred Hardie with Julia Dodd. All would go well if it were not for old Hardie, who is the villain of the novel. Being, unknown to the world, on the verge of bankruptcy, he is resolved his son should make a wealthy marriage, in order to bolster up his own sinking fortunes, and therefore he positively refuses to consent to any engagement between the young lovers. In reality, however, the Dodds were not so poor as Hardie senior believed. The captain had saved up £14,000, which, at the commencement of the story, he has resolved to transfer into English Stocks from the investments in which it was placed in India.



# THE READER.

26 DECEMBER, 1863.

This £14,000 is the hard cash which gives its name to the novel. As people, even in matter-of-fact romances, never act like rational beings, Dodd, instead of remitting the amount through any of the ordinary channels, resolves to carry it with him on his own person. The perils which he undergoes are perfectly marvellous. He is attacked by pirates, shipwrecked, robbed, half-murdered, and we know not what besides; and yet, improbable as his adventures are, they have an air of truthful accuracy which gives them a living interest. The description of the chase between the *Agra* and the Malay pirates is a piece of writing which no living English author except Mr. Reade could have composed; and, as we read it, our one regret is that a style so clear and vigorous and brilliant should be so often marred by almost childish eccentricities. One passage only we can afford to quote as a perfect gem of writing:—

The ship rushed down the wind, leaving the schooner staggered and all abroad. But not for long; the pirate wore and fired his bow chasers at the now flying *Agra*, split one of the carronades in two, and killed a lascar, and made a hole in the foresail; this done, he hoisted his mainsail again in a trice, sent his wounded below, flung his dead overboard, to the horror of their foes, and came after the flying ship, yawning and firing his bow chasers. The ship was silent. She had no shot to throw away. Not only did she take these blows like a coward, but all signs of life disappeared on her, except two men at the wheel, and the captain on the main gangway. . . . The giant prow darted at the escaping pirate. That acre of coming canvas took the wind out of the swift schooner's foresail; it flapped: oh, then she was doomed! That awful moment parted the races on board her! the Papuans and Sooloos, their black faces livid and blue with horror, leaped yelling into the sea, or crouched and whimpered; the yellow Malays and brown Portuguese, though blanched to one colour now, turned on death like dying panthers, fired two cannon slap into the ship's bows, and snapped their muskets and matchlocks at their solitary executioner on the ship's gangway, and out flew their knives like crushed wasp's stings. CRASH! the Indianman's cut-water in thick smoke beat in the schooner's broadside: down went her masts to leeward like fishing-rods whipping the water; there was a horrible shrieking yell; wild forms leaped off on the *Agra*, and were hacked to pieces almost ere they reached the deck—a surge, a chasm in the sea, filled with an instant rush of engulfing waves, a long, awful, grating, grinding noise, never to be forgotten in this world, all along under the ship's keel—and the fearful, majestic monster passed on over the blank she had made, with a pale crew standing silent and awe-struck on her deck; a cluster of wild heads and staring eyeballs bobbing like corks in her foaming wake, sole relic of the blotted-out destroyer, and a wounded man staggering on the gangway, with hands uplifted and staring eyes.

At last Dodd gets safe to old England with his hard cash, rushes off to Hardie's bank at Barkington, before he has even visited his family, and deposits it there, as he thinks, in safety. The moment, however, that he has left the bank he hears doubts as to its solvency. He rushes back to recover his lost treasure, and is about to finger it again when he is struck down by an apoplectic fit. Hardie resolves, with the complicity of his head clerk, Skinner, to keep the money and deny having received it. Dodd is carried home senseless; and, when he finally recovers his health, his mind is so much affected that he has to be removed to a lunatic asylum. Meanwhile, Alfred Hardie gets scent of his father's rascality, taxes him with it, and, on his declining to refund the money, goes and informs the Dodds of the truth. The bank breaks. Old Hardie professes to be penniless, and intends, as soon as everything is blown over, to start afresh with the hard cash he has filched from David Dodd and his children. Exposure, however, would be ruin to his schemes, and, when he finds that Alfred is about to be married to Julia Dodd, and to press him for restitution of the £14,000, he gets his own son confined in a madhouse on the very morning of his marriage.

The latter half of the book is taken up with the description of this sane man's mad-house experiences and of his futile endeavours to get himself released. At last, however, after having resorted in vain to every legal means of effecting his release, he escapes in consequence of a fire at the asylum in which he is confined, brings an action against the uncle, who, acting as Richard Hardie's puppet, had caused him to be confined, wins a verdict, gets his first-class at Oxford, and is married at last to Julia. Captain Dodd recovers his senses; old Hardie makes a fortune by speculating on the Stock Exchange, and refunds the hard cash under compulsion. This is the outline of the story, leaving out entirely its various episodes, which are worked into the main plot with a really marvellous skill and ingenuity.

Mr. Reade, however, would be angry if "Hard Cash" was considered solely as a story; and not unreasonably so. It has a very distinct and important purpose of its own, and that is to point out the iniquity of our present system of lunacy law. Alfred Hardie is a perfectly sane man, who is imprisoned with the grossest illegality; and yet every attempt of his to secure a release breaks down before the cupidity of his keepers, the timidity of his appointed protectors, and, more than all, the apathy of official authorities. We doubt whether a novel is in itself the best channel for discussing such a subject; but, on the other hand, a story written with such talent as "Hard Cash" will bring the question home to thousands who would never have turned their attention to it if it had been presented to them in the form of an essay. "Nicholas Nickleby" did much to reform the Yorkshire schools, and to render Dotheboys Hall an impossibility. In the same way, we expect "Hard Cash" will deal a severe blow against the private-asylum system. There is an almost painful force and vigour in Mr. Reade's description of the oppression and cruelty which may go on in retreats like Silverton Hall. Few persons, we think, can read the description of Alfred's first night in confinement without feeling a thrill of horror.

He listened for an answer; he prayed for an answer. There was none. Once in a madhouse, the sanest man is mad, however interested and barefaced the motive of the relative who has brought two of the most venal class upon the earth to sign away his wits behind his back; and, once hobbled and strapped, he is a *dangerous* maniac, for just so many days, weeks, or years as the hobbles, handcuffs, and jacket happen to be left upon him by inhumanity, economy, or simple carelessness. Poor Alfred's cries and prayers were heard; but no more noticed than the night howl of a wolf on some distant mountain. All was sullen silence, but the grating tongue of the clock, which told the victim of a legislature's shallowness and a father's avarice that Time, deaf to his woe, as were the walls the men the women and the cutting bands, was stealing away with iron finger his last chance of meeting his beloved at the altar. He closed his eyes, and saw her lovelier than ever, dressed all in white, waiting for him with sweet concern in that peerless face. "Julia! Julia!" he cried with a loud heart-broken cry. The half-hour struck. At that he struggled, he writhed, he bounded: he made the very room shake, and lacerated his flesh; but that was all. No answer. No motion. No help. No hope. The perspiration rolled down his steaming body. The tears burst from his young eyes and ran down his cheeks. He sobbed, and sobbing almost choked, so tight were his linen bands upon his bursting bosom. He lay still exhausted. The clock ticked harshly on; the rest was silence. With this miserable exception; ever and anon the victim's jammed body shuddered so terribly it shook and rattled the iron bedstead, and told of the storm within, the agony of the racked and all foreboding soul. For then rolled over that young head hours of mortal anguish that no tongue of man can utter, nor pen can shadow. Chained sane amongst the mad; on his wedding-day; expecting with tied hands the sinister acts of the soul-murderers who had the power to make their lie a truth! We can paint the body writhing vainly against its unjust bonds; but who can paint the loathing, agonised soul in a mental

situation so ghastly? For my part I feel it in my heart of hearts, but am impotent to convey it to others; impotent, impotent. Pray think of it for yourselves, men and women, if you have not *sworn* never to think over a novel. Think of it for your own sakes; Alfred's turn to-day, it may be yours to-morrow.

We have no wish to indorse the accuracy of all Mr. Reade's assertions. They will probably be the subject of active and bitter controversy, and we may very likely have occasion to refer to them again. In parts of his descriptions, such as that of Dr. Whycherley, and in the portrait of Mrs. Archbold, the lady-superintendent of the asylum, Mr. Reade has, we think, exceeded the licence of novelists. However, the author has a truth to tell which he thinks ought to be told; and we cannot blame him if he tells it in its cruel, crude nakedness. The Augean stables are not to be cleaned out with kid-glove-covered fingers. E. D.

## POEMS BY BUCHANAN AND LANCASTER.

*Undertones.* By Robert Buchanan. (Moxon & Co.)

*Praeterita.* By William Lancaster. (Macmillan & Co.)

THERE are few better indications of the existence of the poetical faculty than that genial sympathy which constitutes the writer an interpreter of natures remote from his own, or of the inarticulate language of the irrational or inanimate creation. Remarkable endowments of this kind, even more than the unquestionable vigour of his conceptions and of his diction, justify our high hopes of the author of "Undertones." Mr. Buchanan's poetic sympathy is very intense, and the direction in which it is exerted evinces a faculty for going out of himself which broadly distinguishes him from the host of merely subjective rhymers. The central idea of his poetry is the interpretation—under the veil of mythologic allegory—of the yearning and striving of some inferior nature, whose coarse clay a particle of Divinity, so to speak, agitates with infinite aspiration, and will not suffer to remain at peace; so that, as one said who spoke from experience, "spirit striveth with spirit, with groanings that cannot be uttered." It is obvious that such a theme is one of universal human interest, and equally so that such a conflict of the material with the psychical affords ample scope for rhetorical energy, and the exhibition of picturesque contrasts of feeling. Mr. Buchanan possesses considerable oratorical and dramatic power, and, whatever exception may be taken to minor details, his treatment of the subjects most nearly approximating to the definition we have attempted to give, must be considered very satisfactory. To this cycle belong "Ades," "Pan," "Polypheme's Passion," and "The Satyr." Ades and Polypheme respectively symbolize the soul's yearning for the unattained good by their adoration of Persephone and Galatea. The satyr's semi-bestial nature thrills to the soft influence of a star, while Pan (the conception, however, is borrowed from Victor Hugo) contrasts the simplicity and sincerity of earthly life with the supercilious stateliness of the Olympians, and prophesies the downfall of the latter with an obscure but powerful utterance:—

Not I alone, a sensible god,  
Shall keep these misproportions, worse than  
beast's;  
While woods and streams, and all that dwell  
therein,  
And merest flowers, and the starr'd coils of snakes,  
Yea, purblind mortal men, inhale from heaven  
Such dews as give them heavenly seemliness,  
Communicably lovely as the shapes  
That doze on high Olympus.

Is it well?

Ye who compel the very clouds to forms  
Beauteous and mildly beauteous ere my rain  
Rends their white vestments into flowers to make  
My peaceful vales look lovely,—gods, great gods,  
I ask ye, is it well?—Ye answer not.



# THE READER.

26 DECEMBER, 1863.

But Earth has answer'd, and all things that grow,  
All things that live, all things that feel or see  
The interchanges of the sun and moon;  
And with a yearning palpable and dumb,  
Yet conscious of some glory yet unborn,  
Of some new wonder yet to come, I, Pan,  
Prophecy.

In the time to come,—in years  
Across whose vast I wearily impel  
These antient, blear'd, and humble-lidded eyes,—  
Some law more strong than I, yet part of me,  
Some power more piteous, yet a part of me,  
Shall hurl ye from Olympus to the depths,  
And bruise ye back to that great darkness whence  
Ye blossom'd thick as flowers; while I—I, Pan—  
The ancient haunting shadow of dim earths,  
Shall slough this form of beast, this wrinkled  
length,  
This hard integument of dark-brown skin,  
Yea, cast it from my feet as one who shakes  
A worthless garment off; and lo! beneath,  
Mild-featured manhood, manhood eminent,  
Subdued into the glory of a god,  
Sheer harmony of body and of soul,  
Wondrous, and inconceivably divine.

This is a very fair example of Mr. Buchanan's measured and sonorous eloquence. We add a fine specimen of his landscape, from "Polypheme."

One summer-day, when earth and heaven rung  
With thunders, and the hissing lightning stung  
With fork'd meteor tongue  
The green smooth living ocean till it shriek'd—  
I stood aloft on Ætna's horn and wreak'd  
My cruel humour with a monstrous gleo:  
When, lo! from out the rainy void did flit  
Bright Iris, and with tremulous foot alit  
On this my mountain, touching even me  
With her faint glory: for a moment, she  
Paused shudd'ring high above me: then with  
fleet

Footstep slid downward till she reached my feet:  
And there, with many-tinctured wings serene,  
She waved the seas to silence, and, beguiled  
By her mild message, the dark ocean smiled—  
A palpitating lapse of oily green,  
With silvery glimmers here and there between  
The shadows of the clouds that, dewy and mild,  
Parted and flutter'd:—when, with radiant head  
Plunging among the bulbous mists, she fled.  
But, as the vapours fleam'd away, behold!  
I saw far down upon the brown sea-strand  
A nymph who held aloft in pearly hand  
A white-tooth'd comb, and comb'd her locks of  
gold

Over a dank and shipwreck'd sailor-lad,—  
On whose damp eyelids a faint radiance lay,  
Robb'd from some little homestead far away,  
Some silent hearth that wearily would wait  
For that faint smile which left it desolate,  
And hush itself and watch and yearn and pray.  
Oh! tenderly she comb'd her locks of gold  
Over that gently-sleeping sailor-lad,  
Stretch'd 'mid the purple dulse and rockweed  
cold;  
And all the while she sang a ditty sad.

Assuredly, a vivid and grandiose picture, and the poem from which it is taken may be pronounced the author's best. Mr. Buchanan generally rises with his subject, and never succeeds so well as when dealing with the colossal and Titanic. His conception of Polyphemeus is, moreover, very fine, less artistic no doubt than that of Theocritus, but touching springs of pathos quite inaccessible to the Greek. He has evidently studied the Cyclops of Euripides with advantage, and borrowed from it the excellent idea of bringing Silenus forward as a foil to the principal character. We have the genuine spirit of the antique satyric drama in the drolleries of this oddly-assorted pair. How well the poet has entered into the rationale of sylvan life may be seen in a picture like this, vigorous and racy as the kindred delineations of a Poussin or a Caracci:—

Wheresoever I run,  
I drink strength from the sun;  
The wind stirs my veins  
With the leaves of the wood,  
The dews and the rains  
Mingle into my blood.  
I stop short  
In my sport,  
Panting, and cower,  
While the blue skies darken  
With a sunny shower;  
And I lie and hearken,

In a balmy pain,  
To the tinkling clatter,  
Pitter, patter,  
Of the rain  
On the leaves close to me,  
And sweet thrills pass  
Thro' and thro' me,  
Till I tingle like grass.  
When lightning with noise  
Tears the wood's green ceiling,  
When the black sky's voice  
Is terribly pealing,  
I hide me, hide me, hide me,  
With wild averted face,  
In some terror-stricken place,  
While flowers and trees beside me,  
And every streamlet near,  
Darken, whirl, and wonder,  
Above, around, and under,  
And murmur back the thunder  
In a palpitating fear!

The other poems are much inferior. "Iris" and "Selene" are very feeble imitations of Shelley, and none of the others even aim at being much, except "Pygmalion" and "Fine Weather on the Digentia." The first of these is not devoid of fine lines, but is very prolix, and the obscurity of moral and exposition is not dispelled by the glare of metaphorical extravagance. Of the second, it is enough to say that it is Epicureanism made easy in a very clever imitation of Mr. Browning's style put into the mouth of Horace, and that, of course, no felicity of execution can atone for the flagrant untruth of representation. It might not have been misplaced in the lips of a jolly, retired centurion; but the most elegant passage we can find in it, though truly poetical, is still sufficiently remote from the exquisite urbanity of Horace:—

To-morrow may mingle, who knows, who knows,  
The Life that is Dream with the Death that is  
Sleep,

And the grass that covers my last repose  
May make a sward where the lambskins leap  
Round a mild-eyed mellifluous musical boy  
Who pipes to his flock in a pastoral joy,  
While the sun that is shining upon him there  
Draws silver threads thro' his curly hair,  
And Time with long shadows stalks past the spot,  
And the Hours pass by, and he sees them not!  
Instead of moping and idly rueing it,  
Now, this is the pleasantest way of viewing it!—  
To think, when all is over and done,  
Of insensately feeling one's way to the sun,  
Of being a part of the verdure that chases  
The mild west-wind into shady places,  
While one's liver, warming the roots of a tree,  
Creeps upward and flutters delectably  
In the leaves that tremble and sigh and sing,  
And the breath bubbles up in a daisy ring,  
And the heart, mingling strangely with rains and  
snows,  
Bleeds up thro' the turf in the blood of a rose.

The last line is a mild specimen of the strained and hyperbolical metaphors which infest Mr. Buchanan's pages. His phraseology is full of offence to a refined taste. Our readers have already seen his *bulbous* mists, and must have felt gratified at their dispersion, even though accomplished by the incomprehensible process of "fleaming." His very first couplet is an example of superlative nonsense—"Lo! the slow moon foaming thro' fleecy mists of gloaming." Amazed, amused, annoyed, we welter amid a chaos of flowery foams, cloudy curls, woolly silver, blackening prayers, chambered delicacies, and milky fires. Many of the best similes are borrowed and spoiled; thus, Sir Walter Scott's comparison of a darkly lustrous eye to a dewy violet suggests we know not what about eyes welling dark pansy thoughts from veins that dart like restless snakes; and Mr. Arnold's splendid picture, "The deep-burnished foliage overhead  
Splintered the silver arrows of the moon,"

has not become Mr. Buchanan's property by reason of his having transformed the arrows into lances, and shivered them against a statue. Some of our younger poets seem to have proposed Keats's faults equally with his beauties for their imitation—to think it necessary to begin where he began, instead of where he left off. Keats himself did not think so; he regarded the immature luxuriance of his earlier writings as a stage of imperfect development, through which it had

been necessary for himself to pass, but which need not long detain any disciple who really studied him with a wish to profit by his experience. We have no fear but that Mr. Buchanan will soon discard the affectations which never need have trammelled him; our chief regret arises from the apprehension that they will cause him to be confounded with a set of writers with whom he has really little in common, and thus impede the recognition fairly due to his very remarkable abilities.

Of the second writer before us we can truly say that he has earned our sincere respect. It is impossible to peruse his little volume without becoming conscious of the presence of a manly and earnest spirit, destined, we would hope, to a career of eminent usefulness. The man has our full sympathy; the poet, we regret to say, is only tolerable when imitating Mr. Tennyson, the cadences of whose versification he frequently repeats with singular exactness. His copies are, however, relieved from the charge of servility by a certain asperity of thought and diction; the total impression is sufficiently quaint, like that of a print after Raphael engraved in the manner of Durer. "Minos," "Saul," "Semele," are poems of this stamp. The opening of the last-named displays the author at his best:—

My sense is dull. The tremulous evening glows:  
The weeds of night coast round her lucid edge,  
Yoked under bulks of tributary cloud.  
The leaves are shaken on the forest flowers,  
And silent as the silence of a shrine  
Lies a great power of sunset on the groves.  
Grayly the fingered shadows dwell between  
The reaching chestnut branches. Gray the mask  
Of twilight, and the bleak unmellow speed  
Of blindness on the visage of fresh hills.

My soul is melted in pale aching dreams;  
I feign some nearing issue in new time,  
On which I wait, for which I think and move:  
A haunting drift that guides me by a glimpse  
To lovely things and meteor affluence.  
I wander in my silence, incomplete.  
My lonely feet are dew'd in chilly flowers,  
And I am full of fever and alone—  
The cup without its acorn, the brook bed  
Dry of its stream, the chalice ebb'd of wine,  
The deep night listening for its rising morn,  
The droughty plain that sees the rain-cloud pause,  
And hears the falling drift sing towards its breast.  
The voice of dreams is sweet upon my brain,  
Has fed me on thin comfort many a day,  
Since all my mind was tender, and a child  
Rich in the girlish impulse of ripe dreams  
I threw my song upon the wind, or pored  
On all this glorious nature and its blaze  
Ineffable, enormous.

When the writer does not avowedly imitate the Laureate, he is as crude and harsh as the berries in "Lycidas." We cannot advise him to waste further pains in the endeavour to become a poet, but trust that he will shortly find some more effective method of manifesting those fine qualities of mind and heart which, like embers covered up, glow warmly beneath the superincumbent obscurity and frigidity of his verse.

## THE CODEX SINAITICUS.

A full Collation of the Codex Sinaiticus with the Received Text of the New Testament: to which is prefixed a Critical Introduction. By Frederick H. Scrivener, M.A., Rector of St. Gerran's, Cornwall. (Cambridge: Deighton, Bell, & Co.; London: Bell and Daldy.)

WHEN Professor Tischendorf, at the end of last year, published his splendid edition of the Codex Sinaiticus in fac-simile type, it was felt at once that the extreme costliness of the work and the limited number of the copies which were for sale would put it out of the power of private students to avail themselves of the advantages of this important contribution to Biblical criticism. The publication of the New Testament portion by itself in ordinary Greek type made the work available to a much larger number of readers; but there were still many to whom it was inaccessible. Mr. Scrivener has now placed the results of Tischendorf's discovery within the reach of all, in a charm-



# THE READER.

26 DECEMBER, 1863.

ing little volume, which ought to form a companion to the Greek Testament in the library of every Biblical student. It comprises, as he tells us in the advertisement, a collation, as full and exact as his "best pains could make it, of the text of Stephens' Greek Testament of 1550, as reprinted in the series of 'Cambridge Texts' (1862), with Tischendorf's larger and smaller editions of the Codex Sinaiticus, compared with each other and with his *Notitia Editionis Cod. Bibl. Sinait.*" Mr. Scrivener's known accuracy and care as an editor are a sufficient guarantee for the fidelity with which he has performed this part of his task. His close comparison of the fac-simile reprint with the lithograph fac-similes, and of the larger with the smaller edition, has enabled him to give at the end of his work two lists of errata, the one in the text of the two editions, the other in the annotations. Prefixed to the "Collation" are 72 pages of Introduction, giving an account of the discovery and publication of the Codex Sinaiticus, and a palæographical description of the MS.; examining the internal character of its text, and finally discussing the question, "Was the Codex Sinaiticus written by Constantine Simonides?" It is scarcely necessary to add that Mr. Scrivener answers his own question with a decided negative, for which he gives most grave and substantial reasons. His arguments, when it is remembered to whom they are addressed, are almost as grotesque in their gravity as would be the attempt to prove to a madman by logical reasoning that his hallucinations were unreal. He has shown that Simonides *did not* write the Codex Sinaiticus, because he *could not* by any possibility have done so.

Mr. Scrivener has combined in his Introduction the essential portions of Tischendorf's "Prolegomena" with the results of his own experience of ancient Biblical MSS., and the combination abounds with points of interest. The history of the discovery of the Codex Sinaiticus has now been before the world for some time, and forms a remarkable chapter in what may be termed the romance of Archaeology. In the year 1844 Professor Tischendorf brought home from the East forty-three leaves of a very ancient Greek MS. of the Old Testament, which were deposited in the Library of the University of Leipzig, and published in 1846, under the patronage of the King of Saxony, as the Codex Friderico-Augustanus. It was observed at the time of their publication that no account was given of the manner in which they were obtained, or of the place where they were found. On both these points Tischendorf observed the profoundest silence. It will be seen that he had good reasons for doing so. The genuineness of the MS. was never for a moment doubted. It now appears, from the account given by Tischendorf in his "Notitia," that he found it on his first visit to the Convent of St. Catharine on Mount Sinai in May 1844. The ancient writing caught his eye among some loose leaves which had become separated from the body of the volume to which they belonged, and were thrown aside into a basket as useless. These leaves proved to be a portion of the LXX., and the monks were easily prevailed upon to part with them. But, when Tischendorf begged for a much larger mass of what evidently formed part of the same book, he was refused, and was obliged to content himself with copying one page (not "leaf," as Mr. Scrivener says), containing the end of Isaiah and the beginning of Jeremiah, which he published in his "Monumenta Sacra Inedita," vol. i., in 1855. On leaving the convent he commended the MS. which he was unable to obtain to the care of the monks, and came back to Europe holding his peace. In 1845 the MS. was seen by the Russian Archimandrite Porphyrius Uspenski, who has since attacked it as unorthodox and the work of a heretic scribe. When Tischendorf, in 1853, again visited the Convent of St. Catharine, he sought in vain for the treasure which he had so carefully guarded from the impertinent curiosity of Europe.

It was nowhere to be seen; and he came away with the full conviction that it had been carried off by some more fortunate traveller, and that in due time it would make its appearance in the West. When, therefore, he published, in 1855, the page of Isaiah and Jeremiah already referred to, he at the same time claimed to be the first discoverer of the entire MS. By the time of his third visit to Mount Sinai, in February 1859, he had entirely given up all hopes of recovering the lost treasure. The chief object of his journey thither was to negotiate for the purchase of another MS., on which the monks set an extravagant value. Though disappointed in this, he was more than rewarded for his disappointment by the accidental discovery of the missing reliques, which he had seen for the first time fifteen years before. The whole story is so full of interest that it can only be told in Tischendorf's own words. He had brought with him some copies of his Leipzig editions of the Greek texts of the Old and New Testaments, which he presented to the convent, and, while walking with the *oconomus* in the afternoon of the 4th of February, the conversation turned upon these books, and especially upon the text of Old Testament.

"After our return to the convent," says Tischendorf, "in the evening twilight, the *oconomus* invited me into his cell to take some refreshment. While we were occupied with this, he remarked that he, too, had here a Septuagint, and brought forth out of a corner of the apartment a manuscript wrapped up in a red cloth, which he placed before me on the table. I opened the cloth, and saw, to my greatest astonishment, lying before my eyes, those precious reliques which in 1844 I had taken out of the fatal basket. The bulk of the leaves which lay before me, for they were without a binding, showed at once that they were by no means limited to those fragments of the Old Testament. A hasty turning over of the leaves increased my astonishment, for I observed the beginning and end of the New Testament, and even the Epistle of Barnabas. Besides the *oconomus*, other brethren of the convent were standing round me; they were witnesses of my joyful surprise, but could with difficulty comprehend what was going on."

The good brethren must have stared indeed to see a sober, respectable-looking Frank from the far-west going into raptures over a bundle of musty parchments, blurred and yellow with age. Romantic as the story may appear, it is fully paralleled by the narrative given by Canon Cureton in the preface to his edition of the Festal Letters of Athanasius, setting forth how two portions of a Syriac MS., after being separated in the Nitrian desert, met again eighteen years later in the manuscript-room of the British Museum.

But to return to the Codex Sinaiticus. We pass over the account given by Tischendorf of the manner in which the MS. became the property of the Emperor of Russia, for the simple reason that he does not satisfactorily explain this transaction. It appears to have been of the nature of a "conveyance." The MS. is written upon what, for the want of a better term, we must call "vellum," though it was probably the skin of antelopes or asses. Its size is so large that each sheet of two leaves required one skin. It was written in quires, consisting for the most part of four sheets or eight leaves, though quires of six, four, and even two leaves also occur at the end of sections, for the following reason. It appears to have been the custom at one period for the scribes to end a section (e.g., the Pentateuch) with the last leaf of a quire, and hence it happens that the last quire of a section or series of books is a quire of varying size, according to the quantity of matter which it is wanted to contain. Thus we find, in the Codex Sinaiticus, a short quire of four leaves ends the 1st book of Maccabees, so that the 4th book of Maccabees, which was unquestionably "apocryphal," was kept distinct from the books of Tobit, Judith, and 1 Macc. which preceded it and were only "disputed." So, again, the 58th quire, which ends the minor prophets and concludes a section, has only six leaves. The same is the case with regard to the 80th quire, which ends the Gospels. But the most remarkable in-

stance is found in the 90th and 91st quires, which contain the end of the Epistle of Barnabas. It seems as if the scribe, on beginning the 90th quire, supposed that he had only material enough to fill six leaves; and accordingly the 90th quire consisted only of six leaves. But he found that these were not enough, and he had to take two leaves more; the 91st quire therefore consists of two leaves only. The Epistle of Barnabas ends on the last leaf of a quire because the Shepherd of Hermas which follows belongs to a different section, standing in the same relation to Barnabas as in the historical books IV. Macc. stands to I. Macc. This appears to explain the phenomenon of the occurrence of two short quires at the end of Barnabas better than the supposition of Tischendorf and Mr. Scrivener, that the six leaves which are wanted to make the 91st quire perfect were originally occupied by some one of the books mentioned in Eusebius and the Claromontane list—that is, either by the Epistle of Clement, the Acts of Paul, or the Revelation of Peter. This law of arrangement of quires brings to light an important fact, that, at the time the Codex Sinaiticus was written, the Epistle of Barnabas was considered to belong to the same category as the Revelation. The Revelation ends in the first column of a page, and the Epistle of Barnabas begins in the next column, there being no such break as that which separates the Gospels from the Pauline Epistles, or the Epistle of Barnabas from Hermas. This may have some influence in deciding the age of the MS. It must have been written at a time when the Revelation and the Epistle of Barnabas were considered as holding the same position with regard to the rest of the canon. Of the 92 or 93 quires of which the MS. originally consisted, the first 33 and the first 7 leaves of the 34th are entirely lost. The last leaf of quire 34 is in Codex Sinaiticus: quires 35, 36, and three leaves of 37 are in Cod. Frid.-Augustanus. The last five leaves of 37 and quires 38-46 are in the Codex Sinaiticus, except one leaf of quire 38, which is lost. Quires 47-49 are in the Codex Frid.-Augustanus: 50-56, containing Hosea, Amos, and Micah, are lost. The rest, from 57 to the end, are in the Codex Sinaiticus. Besides these, the Archimandrite Porphyrius brought home the greater part of a leaf out of the middle of Genesis and some shreds of Numbers v., vi., vii., which had done duty for centuries as the covers of other books. In all probability the MS. originally formed four volumes—the first containing the Octateuch; the second, the historical books; the third, the poetical books; and the fourth the New Testament.

For a minute and most interesting discussion of the points by which the Codex Sinaiticus is distinguished, and which mark its antiquity, we must refer to Mr. Scrivener's Introduction. We can only give his conclusion—and this, it must be remembered, is the conclusion of one who has had greater acquaintance with MSS. of the New Testament, and therefore has surer grounds for his opinion, than most Englishmen.

The singularly fine quality and venerable appearance of the vellum—the fact that it is the only known manuscript containing eight columns on the open leaf, as if in imitation of the older *rolled* books—the very simple, yet graceful shape of the uncial characters, the rare occurrence even of a single point for a stop, the total lack of capital letters, all these particulars closely resembling the Herculean papyri—the brevity of the titles and subscriptions, and some of these, too, by a second hand—the absence of the larger chapters and their titles of contents—the presence, on the other hand, of the Ammonian sections and Eusebian canons in the Gospels and of the Vatican chapters in the Acts—the unusual order of the books of the N. T., especially of the Epistle to the Hebrews—the presence of the works of Barnabas and Hermas, as a portion of canonical Scripture—the various corrections the primitive text has undergone from ten or more different hands, with inks of many various shades, in different ages, yet nearly all before breathings and accents came into common use—above all, the peculiar character of the original text itself, which is of the most ancient type,



# THE READER.

26 DECEMBER, 1863.

thoroughly independent in its general current, often standing quite alone; . . . all these facts . . . persuade us by their accumulated influence that our manuscript is inferior to no copy yet known (hardly excepting the Cod. Vaticanus itself), whether in age or critical value.

Mr. Scrivener discusses very fully the question of the number of scribes employed upon the MS., and, for the illustration of this part of the Introduction, it is accompanied by two carefully-executed pages of fac-similes.

## HANNAH'S BAMPTON LECTURES.

*The Relation between the Divine and Human Elements in Holy Scripture.* (Bampton Lectures for 1863.) By J. Hannah, D.C.L. (Murray.)

IN all that relates to tone and temper Dr. Hannah's Lectures are most satisfactory. Writing upon a subject which has been dishonoured by much rash dogmatism and much intemperance of language, Dr. Hannah has preserved throughout his discourses the manner of a scholar and a Christian. The side he takes with regard to the inspiration of Scripture is professedly that of conservative orthodoxy; but he is courteous and conciliatory towards those from whom he differs, and evidently desirous of dealing fairly with difficulties. Dr. Hannah seeks to commend his own views as reasonable rather than to impose them as authoritative; and we thankfully recognise an entire absence of the offensive practice of driving opponents into a corner, by offering them the dilemma of acquiescence or infidelity. It is clear from the notes, with a formidable array of which these Bampton Lectures according to custom are reinforced, that Dr. Hannah's reading is wide and catholic, and that he carries with him no mental *Index Expurgatorius*.

The discussion of the nature of the inspired Scriptures in such a spirit is of itself an advantage to the Church at the present crisis; and on some special questions Dr. Hannah's solutions are well worked out. But it will scarcely be felt that much light is thrown by these Lectures upon the general problem with which they are concerned. The mode of treatment adopted is logical to excess; but the investigation is loosely attached to the real heart of the matter, and Dr. Hannah is not free from the fault of assuming just what was to be proved. On the whole, the profuse analysis in which the Lecturer delights tends rather to confuse than to clear up the apprehensions of the reader, and the effort required to follow the arguments, expressed as they are in a stilted pulpit style, does not always seem to be rewarded.

Proceeding from the first in an analytical method, Dr. Hannah takes Holy Scripture as a complex whole, and resolves it primarily into two elements, the Divine and the Human. The preference of such a way of investigating the Scriptures to a historical method is somewhat unpromising, and we by no means become reconciled by Dr. Hannah's treatment to this theory of the two elements. We ought to say at once that our author expressly declines to separate Scripture into two portions, one Divine and the other human. It is a part of his theory that such a separation is impossible. He holds that in every book and chapter the Divine element and the human element are both completely present. But he regards the two elements, though they are combined in the result, as distinguishable in thought; and he presents "Holy Scripture" to us as an entity composed of these two elements, in some such way as the Divine and the human are united in the Person of our Lord. This analogy is a tempting one, and it is startling to perceive, from Dr. Hannah's notes, how wide an acceptance it is now obtaining. The Word of God written, it is said, is like the Word of God in the flesh, perfectly Divine, and at the same time perfectly human. Such a view illustrates the danger of using the phrase *the Word of God*, as synonymous with the Bible. The older theologians, and still more the writers of the sacred books, would have been shocked by such a statement. Let the reader consider

how the theory of the two elements is applied to Scripture. First as to the "human" element. The use of this, is to represent all the imperfections which are to be met with in Scripture. Various degrees of imperfection are allowed by various writers; but to whatever degree imperfection is supposed to exist, it is put down to the human element. This recollection should surely make us cautious in identifying the humanity of Scripture with the humanity of the Son of God. But, apart from this comparison, it is an injury to the "human element" in Scripture to use it as another term for imperfection. It is a fundamentally misleading notion to speak of the human as equivalent to non-Divine, and of the Divine as equivalent to non-human. We are practically restrained from applying such a principle of analysis to our Lord's Person, but there is no similar protection from the application of it to Scripture. And the tendency of it is to exclude from our account just what is most precious in the sacred writings. The Divine is narrowed and injured just as much as the human. The essence of Divinity is not that which is superhuman, but that which is most human. If this seems doubtful to any one, let him think of Love, and of what St. Paul says of the superiority of Love to the power of working miracles. The forgetfulness of this truth betrays Dr. Hannah into a direct contradiction of St. Paul. After speaking in the very words of the 1st Ep. to the Corinthians of the presence of the Holy Spirit Himself, he adds, "In the early Church there were other gifts of a still loftier and rarer character; gifts which enabled men to work miracles, and to speak with tongues, and to exercise many other wonderful powers" (p. 17). "Rarer," certainly: but not "loftier," unless St. Paul was wrong when he said, "And yet shew I unto you a more excellent way."

It is a most unfortunate, and certainly a most unscriptural habit, to think of the Divine as meaning the extraordinary or the miraculous; and no sound view of Scripture can be built upon such a hypothesis. Dr. Hannah's desire to recognise an element in Scripture which is Divine and not human, leads him to make much of the *duplex sensus* of the sacred writings, or of that class of meanings which, not being those of the writers themselves, have been attributed to their words. Our author is so little of an enthusiast that he would scarcely recognise any authority below that of the New Testament as competent to affix a secondary sense to any words of Scripture; and it therefore follows that this mark of the Divine element is hardly to be traced in the New Testament at all. The *duplex sensus* given in the New Testament to numerous passages from the Old Testament forms a difficult and delicate question which has received various explanations; but that a series of quotations which have constituted an acknowledged difficulty, and of which Dr. Hannah's leading example is St. Paul's interpretation of the story of Hagar, should be appealed to as the most conspicuous evidence of the perfect Divinity of the Scriptures, is enough to inspire a doubt of the principle which is thus illustrated. The inveterate tendency to separate the Divine from the human is sure to lead, not to the exaltation, but to the degradation, of the Divine.

"How then," people ask, "are the sacred writings to be distinguished from other books?" "What," inquires the logician, "is their *differentia*?" The difficulties met with in attempting to answer this question, appear to be quite insuperable. Dr. Hannah's reply comes to little more than this, That the Scriptures, as containing a Revelation, must be *more* inspired than other books; and that it is therefore due to their character, suitable to their "decorum," that they should have less imperfection than other books. We might escape from most of the difficulties and from the ignominy of this kind of answer, if we were content with the language of the Church of England, so as to say, "The *differentia* of the sacred volume as a whole is that it is the sacred volume of the Christian

Church, received by us from our fathers. What other characteristics this collection, or any book of it, possesses, we may patiently and reverently trace, without feeling bound to show that in such characteristics no other book has a share." When we look into the Biblical writings themselves, and into their history, we discover no symptoms of any such *differentia* as Dr. Hannah and others require. Dr. Hannah assumes, as so many other persons do, that the Revelation of God which we recognise in the Scriptures was given primarily in a written form; that Divine truth was supernaturally conveyed in documents, supernaturally presented to men like the Book of Mormon. But there is no trace of anything of the kind. The writings which compose our two sacred volumes have all the form of natural literature. The books called the Scriptures of the New Covenant are, to all appearance, a selection from the varied literature of the Christian Church during the latter half of the first century. The Scriptures of the Old Testament are a selection from the literature of the Hebrew people from the time of Moses to that of Malachi or Daniel. The books which have most of the character of a supernatural communication, —the Apocalyptic writings,—only profess to be records of visions, not themselves supernatural compositions. To judge from themselves, the Scriptures are the literary flower of a Divine life, of Divinely-inspired thought. The worth and sacredness of the written records depend wholly upon the antecedent worth and sacredness of the life and thought of the age and the community from which they sprang. And there is no greater wonder connected with these wonderful writings than the fact which they evidently imply, that there was once a human life going on upon this earth, in which the letters of a Paul, the prophecies of an Isaiah, the lyrics of a David, were as genuine elements as the Episcopal Charge, the novel, the parliamentary oration, of to-day are in our own life.

An *à priori* assumption of infallibility, therefore, in our sacred writings is a purely gratuitous embarrassment. They may be free from error, but there is no ground for assuming that they must be. Dr. Hannah says, "Whatever may be the relation between Scripture and science, it is clear that on all such subjects as fall within its proper province, the voice of Scripture must be consistent and uniform; for a trumpet which gave an uncertain sound could never be the instrument of God." This is a specimen of the *à priori* assumptions which vitiate the most well-meant discussions of the nature of Holy Scripture. The question is settled before you examine it. But what an utterly untrue premiss this is, that a trumpet giving an uncertain sound can never be an instrument of God! Is not the Bampton Lecturer himself an instrument of God? Was not Luther, was not St. Augustine, was not St. Paul, an instrument of God? Yet there is no difficulty in admitting a want of uniformity in the voices of chosen instruments like these. And there is hardly a shadow of pretence for maintaining that the writings of St. John or St. Paul,—that portion of their writings which is included in the canon,—were supposed by the writers themselves or by their neighbours to be separated by any *differentia* from the other utterances of the same inspired men. St. Paul, for example, wrote scores, if not hundreds, of letters; and there is no reason to suppose that he was conscious of "a fundamental difference" between his extant Epistles and those which have been lost. To us it is a sufficient *differentia*, that God caused some to be collected and preserved, and allowed the others to perish. When the canon of Scripture has been established as it has been, it is a mere self-imposition of dialectical fetters to say with Dr. Hannah, "It is of the canon of Scripture thus established that we claim to uphold a peculiar inspiration, which differs fundamentally from every other mode of the Divine Presence to which the same name can be given" (p. 22).



# THE READER.

26 DECEMBER, 1863.

There appears to be nothing in the Scriptures themselves, nothing in the principle of canonicity, which forbids us to believe that the *Te Deum* is as full of Divine inspiration as the Song of Solomon, that the Imitation of Christ is as infallible as the Book of Ecclesiastes. But the genuine weight and glory of Holy Scripture are not likely to suffer in our eyes, if we give both the Revelation and the Inspiration which we recognise in it an antecedent place in the spiritual life of which the sacred books are the lasting embodiment. The honour of the Bible will then rest upon two grounds,—the acknowledgment of the fact that certain generations of mankind were the subjects of a peculiar Divine calling, and the acknowledgment of a Divine Providence which guided the collection of the sacred writings. If the people of Israel were a chosen people, and God was really with Moses, with David, with the prophets, the Old Testament must be eternally and universally precious. If Jesus Christ was truly the Son of God, and the Church the creation of the Spirit of God, then the volume of the New Testament must hold a place in the education of the world to which it would be ridiculous indeed for any other writings to aspire.

J. Ll. D.

## THREE NEW FRENCH PLAYS.

*Jean Baudry.* By Auguste Vacquerie. (Paris: Pagnerre éditeur.)

*Montjoye.* By Octave Feuillet, de l'Académie Française. (Paris: Michel Lévy frères.)

*Les Indifférents.* By Adolphe Belot. (Paris: Michel Lévy frères.)

FOR some years past the most renowned French authors have applied their talent to play-writing. They have been successful; and the result, most satisfactory to mention, is that, in going to the principal theatres in Paris, we can listen to the best prose and verse, interpreted intelligently by well-schooled actors. Of course we allude now to the higher kind of plays, for there will always be plenty of *féeries* and melodramas, with clouds and wands, swords and poisons, making up for their literary deficiency; but, as they afford an attractive beginning for the people, they have their use.

Of the three plays at the head of this article we place first "*Jean Baudry*," by Auguste Vacquerie (as we say in French, "*à tout seigneur tout honneur*"); second, "*Montjoye*," by Octave Feuillet, de l'Académie Française; and last, "*Les Indifférents*," by Adolphe Belot. We have said "*à tout seigneur tout honneur*" in speaking about Auguste Vacquerie, in spite of the title of academician which now decorates the name of Octave Feuillet; but, alas! the public taste is not always in perfect harmony with that of the Academy, and in this case the author of "*Jean Baudry*" is as much above that of "*Montjoye*" as an academician ought to be above an ordinary writer.

We believe that it is to Ponsard that we owe the first examples, in modern French plays, of quiet studies of modern customs, satires against money-worship, and the attempts at pathos with every-day incidents and emotions. Some authors fail altogether in trying to follow this line; some lack the necessary moderation, and overreach the point in giving us caricatures instead of careful studies;—amongst those Adolphe Belot must be placed for this time with his "*Indifférents*." Some other writers, with a great deal of imagination, court success with theatrical tricks and the exaggerated display of a character, such as *Montjoye*, by Octave Feuillet. But there are a few talents complete enough to venture upon a simple play with natural characters, plot without striking situations, and total absence of artful contrivances to bring about applause. Few are the plays which can be read with pleasure, but amongst these is "*Jean Baudry*," and amongst the best dramatic authors of the day Auguste Vacquerie.

Jean Baudry is a man, forty-six years old, who, in learning that his friend Bruel is ruined by the loss of a ship that a clerk had

neglected to insure, comes to tell him the news, hoping to be useful; he offers to go back to Havre with Bruel and his daughter Andrée, to meet the creditors, and to look over the accounts, but he is prevented by unforeseen circumstances. A young man called Olivier, to whom he is fondly attached (nobody knows why), and whom he has brought up, meets him at the house of Bruel's sister-in-law, Madame Gervais, who has been poorly, and has called in Olivier as a doctor. Olivier is in love with Andrée, and believes that she is very rich; he dares not venture to make his love known for fear of being despised, but wants to get rich at any cost. He has resolved to borrow twenty thousand francs, and to play until he wins a fortune; if fortune does not smile upon him, he will commit suicide. In a moment of despair he avows his plan to Jean Baudry, who tries in vain to dissuade him from fulfilling it, and who remains with him when he sees that his presence is necessary to strengthen the weak man, although his friendship for Bruel and his untold love for Andrée make him long to follow them. However, the sense of duty is louder than friendship and love, and Jean Baudry remains to prevent a dishonourable action.

In the second act, Bruel, now at Havre, looks over his accounts with his daughter, and finds a deficit of 200,000 francs; the creditors are waiting outside—they are come to fetch their money. The ruined man cannot gather sufficient courage to receive them, and his sufferings are aggravated by thinking that his friend Jean Baudry, who offered to come with him, has abandoned him. Like all unhappy men, he loses his former confidence. Andrée at last prevails upon him to receive the creditors who are waiting. One of them has forced his way into the room where Bruel and his daughter are; they both ask for time, during which it is their intention to work and pay as much as they can. The man Gagneux won't hear about that, and threatens to make Bruel bankrupt, when Jean Baudry comes in, and offers his fortune to his friend. Bruel refuses, and at last Jean Baudry asks him whether he would accept it from a son-in-law. Then Andrée, who understands him, sacrifices her love for Olivier to her duty towards her father, and says, "Mon père, je vous demande de me laisser épouser Monsieur Baudry." But, as soon as this marriage is arranged, Olivier, having returned from Paris, begs to see Andrée. He knows that her father is ruined, and comes full of hope to tell her what he dared not say before; but she checks him immediately by saying that she is going to be married.

At the third act, Jean Baudry is so happy that he talks about nothing but his marriage, and inflicts, unconsciously, tortures upon Olivier, who, hardly master of himself, and full of jealousy, drinks raw brandy, leaves untouched a cup of coffee poured out by Andrée, and at last crushes his glass between his fingers when asked by Jean Baudry "Et vous, êtes-vous heureux . . . témoin?" Andrée, who has observed all this, begs him to go away, and he promises to do so. He tells Jean Baudry that he is obliged to go to Paris, and cannot remain for his marriage; then Jean Baudry believes that Olivier has been sent away by Andrée, whom he has offended; he tries to find some excuse for the unknown fault, and at last, thinking that Andrée will be more forgiving if he tells her Olivier's story, he begins to say that, one night as he was walking in the streets, he felt something in his pocket, turned back suddenly, and saw a poor little wretch, in rags and barefooted, who had stolen his portfolio. The child looked intelligent; Jean Baudry was not married; he took the child with him, and tried by love, education, and perseverance to turn the little thief into an honest man. This speech of Jean Baudry is so beautiful in its simplicity that we shall quote the end.

Il n'a pas été très-commode à élever (speaking about Olivier); ses premières années s'échappaient toujours; mais je ne me suis pas découragé. J'ai

réussi! Le fond était excellent. Vous le voyez maintenant. A Paris, lorsqu'on le demande dans deux maisons, il va d'abord dans la plus pauvre. Il n'a peur de rien. Vous savez ce qu'il a été dans l'épidémie. Tous les courages! quelqu'un ayant parlé légèrement de moi devant lui, il s'est battu pour moi. Et une intelligence si rapide! Il a du talent. Avez-vous lu son livre? Il n'a plus qu'une crise à traverser, mais elle sera redoutable. Quant il aimera ce sera avec la fougue et l'empportement de sa nature. C'est alors que je lui serai nécessaire. Je n'aurai vraiment achevé ma tâche qu'après l'avoir marié. Oh! j'y pense souvent. Pauvre Olivier! plus j'ai fait pour lui, plus il me semble que je lui dois. Ah! l'on s'attache bien plus par les services qu'on rend que par ceux qu'on reçoit. Eh bien! oui, je lui suis reconnaissant de ce que j'ai fait pour lui. Votre père me demandait pourquoi je l'aimais tant? vous voyez mon motif. C'est ma création, c'est un homme que j'ai fait, c'est une vertu que j'ai commencée et que je veux finir. Pourquoi je l'aime comme mon fils? parceque c'est mon fils: je suis le père de son âme!

Jean Baudry begins to guess the truth, when, after all his entreaties, Andrée refuses to ask Olivier to stay; and at last he contrives to be sure of it in telling Madame Gervais, who arrives from a journey—

Madame, Monsieur Bruel va revenir; en son absence permettez-moi de vous présenter le mari de Mademoiselle Andrée.

Madame Gervais understands that he means Olivier, who is just opening the door, and exclaims—

Je le savais bien, moi, que vous aimiez Andrée! Jean Baudry then tells Olivier that he *himself* thinks it necessary that he should go to Paris. Olivier feels that he is turned out, and tells Andrée that he *will* see her that very night before he goes.

In the fourth act, Andrée, frightened by Olivier, tries to prevent his coming by locking the front door; for that she endeavours to get the key from Jean Baudry, under pretext that she is afraid of robbers; he at once foresees who is coming, sends Andrée upstairs, and comes out of her room when Olivier insists upon being admitted. Jean Baudry, until then so kind and forgiving, becomes severe and hard; he regrets everything that he has done for Olivier, and says that all his efforts have been unavailing; he had found, ten years ago, a thief trying to steal at night, and now he finds a thief in the house opened to him. Olivier says that he deserves it all, hates himself, and will renounce everything given him by the kindness of Jean Baudry; as to his education, he will efface it and return to his old life; he sees that he deserves a punishment, and will submit to it.

Jean Baudry, left alone, thinks about Andrée, and is forced to acknowledge that she loves Olivier; as usual, he sacrifices everything to duty, calls together Andrée, Bruel, and Olivier, tells them that he, Jean Baudry, and Olivier, both love Andrée, that one of them is to go, and begs Andrée to shake hands with the one that is going. Andrée shakes hands with Olivier, but Jean Baudry tells her that she is mistaken, for it is *he* who is going. Olivier refuses this new sacrifice; and, when the servant comes to say that it is time for the packet, Olivier rushes out, but Jean Baudry, following him, says to Andrée, "Je vous le ramènerai."

Jean Baudry is one of those characters which are not easily forgotten; he is liable to most of our weaknesses, be it jealousy or anger; but his nobleness comes out of the trial perfectly pure—the combat is but momentary, and only serves to show the moral strength of the man. His self-sacrifice may be said to be exaggerated; but, if we were to seek amongst our friends, should we not find such a one? don't we know old maids who have refused all their share of conjugal happiness to bring up their brothers and sisters? are there no men working night and day to keep their sick mothers? and would it be impossible to point out young men sacrificing all the pleasures of life to pay their fathers' debts?

The play is one of the most charming that we have ever met with, and, when we try to account for its powerful effect, we find no-



# THE READER.

26 DECEMBER, 1863.

thing except its perfect simplicity. Scene after scene comes naturally as it would do in ordinary life; the characters are few, distinct, and alive; in fact, there are only two faults which we can find—they are two melodramatic phrases of Brue—"Oui, les corbeaux viennent au cadavre," and "Ce sont les oiseaux de proie qui ont faim;" so little do they harmonize with the tone of the play that they stand out of the book, as it were, to haunt our memory. Madame Gervais is also a little caricatured, though it is an easily recognisable type.

If "Jean Baudry" is a masterpiece, "Montjoye" is *médiocre*, although the character of Montjoye is forcibly sketched. It is evident that the author bestowed great labour upon it, but he has been obliged in the end to make Montjoye amend unnaturally, to suit the public, in spite of probability. This feeling of the public, which consists in liking to see all bad people turned good or punished, although morally very healthy, often puts authors in a difficult position, for the punishment of bad people frequently involves that of innocent ones. Such would be the case in "Montjoye," and we suppose that it is the reason which makes a thief—bad husband, bad father—turned suddenly into a pattern.

Montjoye is a man who has always sacrificed everything and everybody to his fortune and ambition. He has ruined his partner in order to become the only possessor of a copper mine by which he has made a fortune, whilst his partner, unable to bear failure, commits suicide. Montjoye has eloped with a girl who passes for his wife, but whom he has contrived not to marry, so as to be able to cast her off if needful. He has left his son without occupation to make him dependent upon his father, consequently obedient. Montjoye wants to be *député*. For this purpose he buys a large property in a borough, gives *fêtes champêtres*, alms, &c., and chooses as steward an old friend of his, a very poor and honest man. This is looked upon by everybody as a great kindness; but Montjoye has his plan, and chooses Saladin because he is the very man to make him beloved in the borough, for which he wants to be a member. But somebody opposed to Montjoye makes the story about the partners known, and Saladin, who does not believe it, comes hastily to ask Montjoye what is to be done to counterbalance the effect of such a calumny. Montjoye has a ready answer; he had long foreseen what now happens, and sometime before gave his protection to Sorel, the son of his dead partner. Sorel and Cécile (Montjoye's daughter) love each other, and this love will help Montjoye to get out of the difficulty. He orders Saladin to tell his enemies that Sorel is going to be married to his daughter; of course this marriage will silence everybody. Unluckily for Montjoye, Tiberge, his cashier, knows the truth, and tells it to Sorel at the moment when Cécile has made him understand that her father is willing to allow of their marriage. The young man is ready to forgive Montjoye on the condition that he will pay all the debts of the partnership; Montjoye refuses, and a duel is to be fought between them. At that time Henriette (known as Montjoye's wife) learns that her husband has let part of his house to a Marquis de Rio-Velez, whose wife does not bear a respectable character; and she announces in a decisive manner that she will not allow that woman to live in the same house with her daughter. Montjoye then calls his children and tells them that their mother is going to leave the house, never to come back again, and that they may follow her if they choose; at the same time he tells Cécile that her marriage is broken off. Cécile goes with her mother, and Roland (her brother) remains with Montjoye. As soon as they are left together, Montjoye says to Roland that he is not mistaken about the motives which induce him to stay; that he is good for nothing, wants money, but that it is not his intention to give him any more; that he is not his legitimate child, and therefore nothing is due to him. Nevertheless, he allows him a pension,

and signs the order; but Roland tears it to pieces, and goes to his mother.

Two days after the separation, Cécile comes to see her father. He is just back from his duel, and has wounded Sorel dangerously; the young man lives in the same house, and Montjoye is afraid that his daughter should see him brought back nearly dead, and should hear that her father killed him. However, he cannot make her go away soon enough; she hears a great noise, rushes to the window, and faints.

Afterwards we are taken to Henriette's abode. Cécile and her mother receive a letter from Roland, who is gone as a volunteer to the war in Italy. He writes that he has been wounded, and owes his life to a friend who nursed him all the time; he finishes by saying that he will soon be back to kiss them. Saladin comes to see Henriette, and tells her that he has got a mysterious letter inviting him and Sorel to meet the author at her house. Almost at the same time arrive Tiberge and Sorel, closely followed by Roland, who has got the decoration. When asked about the friend who took care of him, he goes to the door and comes back with—guess, reader, if you can; of course with his father, who comes with a wedding-ring for Henriette and a *réhabilitation* for Sorel's father.

The end of the play is good and pathetic. Sorel, now happy, asks Montjoye what he can do for him, and Montjoye answers, "Dites à ma fille de m'embrasser."

The plot is much more entangled than that of "Jean Baudry;" the interest is dispersed; there are many accessory parts; and the stirring emotions are always brought about by fits and starts—such as the duel, the illegitimate connexion, &c. We also doubt very much whether a man who could cheat his partner and cause his death, cheat the woman he loved and make her miserable, separate from his children without a pang, and try to kill the man that his daughter loves,—we doubt very much whether anything could change such a wretch. Still the play proves successful, for it shows the dark side of a type too easily found in our society, and has some sparks of humour, as in the scene with *rosière* and *pompier*s, and has also some dramatic situations.

As to "Les Indifférents," we have not courage enough to go through the plot. All the characters are caricatured, from the *ennuyeuse* Madame Simonet down to her son, her husband, and her friends. There are indifferent people, no doubt, in real life; but they hide carefully their deficiency, and it is not uncommon to hear them *talk* with a great deal of sentiment if they *act* without it. The plot is unnatural. A young man such as Olivier does not remain in a strange house when everybody leaves the room without inviting him to stay; a man like Julio Benedetti would not like to be married to a woman that he has never thought about, whilst the match-maker falls in love with the very girl he, Julio, wants to marry; and a lady like Madame de Saint-Clair does not talk about being "under a charm," "feverish," "fascinated," when a man's name is at the end of the narrative; and, last of all, it is a strange way to prove one's interest in a family by making the son fight a duel.

The play is lively, and we believe that, interpreted by good actors, it may be amusing and make people laugh; but it is not worth reading.

After reading these three plays, we are glad to admit that in each of them there is a leading idea. All the best modern French plays are elaborate illustrations of ideas. The subject of "Jean Baudry" is this: *When we undertake great moral actions we cannot leave them incomplete, though to complete them may cost great sacrifices.* The object of "Montjoye" is the setting forth of the modern selfish type, and that of "Les Indifférents," as the title suggests, the exposure of that pretended indifference which is so far from true stoicism. Here it is in one sentence, "Nous ne sommes pas des indifférents, mais des fanfarons d'indifférence." E. H.

## NOTICES.

*Institutes of Ecclesiastical History, Ancient and Modern.* By John Laurence von Mosheim, D.D. A Literal Translation, with the Notes of Murdoch and Soames. Edited and brought down to the present time by William Stubbs, M.A., Vicar of Navestock. In Three Volumes. (Longman & Co.)—As a text-book of ecclesiastical history, the great work of Mosheim holds a place from which it is not likely to be dislodged. If it has the defects, it has also all the merits, of history as written in the eighteenth century. It is learned, well-digested, impartial and calm even to coldness. The notes of Dr. Murdoch and Mr. Soames add greatly to the value of the original work; and the whole has been edited with thorough care and learning by Mr. Stubbs. By the additions of Mr. Soames and Mr. Stubbs the history has been brought down to the present time, so as to include the "Essays and Reviews" and Bishop Colenso. Mr. Stubbs's chapter, treating of the history of the Christian Church since the year 1830, contains much interesting information relating to the eastern as well as the western churches in a clear and condensed narrative. This elaborate work will be of great value to students.

*Anecdotal Memoirs of English Princes, and Notices of certain Members of the Royal Houses of England.* Two Volumes. By W. H. Davenport Adams, author of "Memorable Battles in English History," "The Sea-Kings of England," &c. (Newby.)—"It has been my object," says Mr. Davenport Adams in his preface, "to gather together the *disjecta membra* of various writers in a readable and comprehensive form, and to provide a lucid narrative of the principal incidents in the careers of our English princes, while avoiding as much as possible those portions of their lives which may more properly be considered the province of the English historian." Without any pretensions, then, of a historical kind, Mr. Davenport Adams has furnished us with a series of lively narratives, based upon the best authorities, which he is always careful to prefix to each chapter. He begins with "Prince Edward of Woodstock," commonly called the Black Prince, and ends with "Frederick Louis of Hanover," son of George the Second. The rhyming epigram which was composed upon the death of this last-named prince does not close the second volume very gracefully.

*The Family Fairy Tales; or, a Faggot of Sticks for Christmas Fire.* Edited by Cholmondeley Pennell. Illustrated by Ellen Edwards. (Hotten. Pp. 205.)—We scarcely know from Mr. Pennell's prefatory "note" whether to consider these tales original or not. He says they have been "really handed down through many years in a particular family, and are written by those to whom they were related as urchins." Be this as it may, the tales are of the most charming kind we have read for a long time, and, we have no doubt, will cheer many a fire-side during Christmas time. Our author is as tender as he is quaint and humorous, and seems to have imbibed the true spirit of fairy and legendary lore. Were we to make a choice, we should perhaps prefer "The Blue Fish"—as much, perhaps, for its humour as for its originality. The illustrations have our heartiest admiration. Miss Edwards works with a pencil as graceful as it is facile.

*The Man of the Hour. A Tale of Real Life.* In Two Volumes. By Alfred Gladstone. (Newby.)—We have suggested three times already that a reader should be employed at Mr. Newby's printing-office who could correct his authors' misspelling and bad grammar; and we now make a fourth appeal in the hope that our very moderate request may no longer be disdained. "The Man of the Hour" appears with tableaux (v. ii., p. 8) for tableau, misogynist (ii., 22) for misogynist, deteriorated (ii., 230) for detracted, devotes in (ii., 231) for devotes to, reveled (ii., 217) for revelled, enforce for force, &c. After this one does not wonder to come on "with a fiendish laugh he presented the loaded pistol and fired. Very fortunately, simultaneously with this action, Thornton knocked the pistol out of the hand of Nixon, and the bullet, instead of speeding upon its mission of murder, recoiled, like his own deadly sins, upon the bosom of the aggressor. With a cry of anguish, and bleeding at the side, Nixon sank upon the ground severely, if not mortally, wounded." The deadly sinner is the Hon. Basil Nixon, who, after having seduced his poor cousin Charlotte, has carried off Evelyn Methoven, a rich millowner's daughter. This cousin has been cheated out of her inheritance by Lord Mountjoy, Basil's father, but is reinstated by Josiah Allcroft, the Man of the Hour, the Dick



# THE READER.

26 DECEMBER, 1863.

Turpin of commerce, in the one virtuous act he does during his life. The book records his success in cheating and ruining the Farnley Bank and Railway, and himself for a time, though it leaves him an Australian M.P. at last. Pretty well for a man who starts when we know him from a debtors' gaol; but his impudence and rascality are not worth reading of, and the book altogether is one to be avoided.

*The Student's Chart of English History.* Constructed on a System applicable to History in general. By J. W. Morris of Bath, and Rev. W. Fleming, LL.B., Government Lecturer on History to the Home and Colonial School Society. (Groombridge and Sons, and Home and Colonial School Depository.)—In this Chart "the middle of the pages is occupied by three parallel columns not unlike an elongated thermometer without the bulb. The centre of these is the scale by which the other two are measured; it indicates time, and is divided into twenty equal parts, black and white alternately to aid the eye. Where each chart represents a century, each space, therefore, stands for five years; but the scale may be varied at pleasure. In the left-hand column portions are marked off equivalent to the length of each reign, the measurement being strictly governed by the centre column; these spaces are coloured alternately red and blue, as with countries in a map. In the right-hand column, periods of peace and war are marked off on the same principle, foreign wars being coloured red, and civil yellow, while the intervals of peace are left white. Further to the right are inserted, opposite the respective dates, a few foreign events which bear very directly upon our own annals. On the left side of the page stand the names of the sovereigns opposite the commencement of their reigns. Further in is seen a list of events and incidents of domestic or social interest; while close to the columns will be found, in due succession, the titles of those great laws and famous enactments which mark the progress of our constitutional history." The system appears a natural one, and must aid the student greatly.

*Notes on the Gospels, Critical and Explanatory.* By Melancthon W. Jacobus, Professor of Biblical Literature in the Western Theological Seminary, Alleghany City, Pennsylvania. *Mark and Luke.* (Edinburgh: Oliphant & Co.; London: Hamilton & Co.)—PROFESSOR JACOBUS does not bring much logic or scholarship to the support of his biblical attainments. Upon the first words of St. Luke, "Forasmuch as many have taken in hand to set forth in order a declaration," he comments as follows:—"Many. . . Luke cannot refer to Matthew and Mark; for he could not have put them in the same rank with the many, nor would he have referred to them without distinct mention. [How does Mr. Jacobus know what St. Luke could or would have done?] Taken in hand. Undertaken. To set forth in order. To draw up, to arrange. A declaration. A narration, history, account. The Greek term is διήγησις—a diagesis, or digest." Was ever annotation more superfluous or more blundering? It is impossible to evade the conclusion that Professor Jacobus derives "digest" from διήγησις. On the other hand, Mr. Jacobus indicates by the use of the plural pronoun "we" that he has had the advantage of visiting the Holy Land.

*The Boy's Own Volume; or, Fact, Fiction, History, and Adventure.* Edited by the Publisher. (S. O. Beeton. Pp. 552.)—MR. BEETON has produced an excellent Christmas book for boys. Interesting episodes in history, wild tales and adventures, science, sports and pastimes, physical geography, and natural history are all here illustrated by separate plates and numerous woodcuts. We are sorry to see in one part of the volume the same sheet inserted twice. It is to be hoped this error of the binder has not crept into any other copies of the work.

*Compte-rendu de la Conférence internationale réunie à Genève les 26, 27, 28 et 29 Octobre, 1863, pour étudier les Moyens de pourvoir à l'Insuffisance du Service sanitaire dans les Armées en Campagne.* (Genève.)—ABOUT a year ago a book was published at Geneva under the title of "Un Souvenir de Solferino." Its author was a Swiss gentleman, M. Henry Dunant, who had been present at the battle of Solferino, and had been terribly struck with the utterly insufficient means for the relief of the wounded. He himself had done as much as one individual could do, watching beside the men's sick-beds, providing them with such little luxuries as he could obtain, and, in short, putting his shoulder manfully to the wheel. But, of course, before such a mass of human misery one man's efforts are like a drop in the ocean; and M. Dunant determined to see if something could not be done

to prevent the recurrence of the scenes he had witnessed. His book was able and eloquent, and produced, as it deserved to produce, some sensation. The "Société genevoise d'Utilité publique" took the matter up, and convened a meeting of representatives from the various countries of Europe to examine into the feasibility of organizing some system for the better treatment of the sick and wounded of an army in the field. The Association, consisting of delegates from the principal states of Europe,\* met at Geneva in the month of October last; and the volume before us contains an account of the debates, together with the resolutions finally adopted. These resolutions are embodied in ten articles, the substance of which is, that in every country a committee should be established for the purpose of seeing to the sanitary condition of the army. In time of war this committee should enlist and support volunteer nurses and hospital attendants, and endeavour by all means in its power to alleviate the sufferings of the wounded. This is scarcely the place to examine the practicability of the suggestions made at the various meetings. One or two of the members themselves expressed doubts on the subject. We can only refer those of our readers who take an interest in this most important matter to the report, and at the same time express a hope that M. Dunant's labours and those of the Association will not have proved fruitless.

*The Last of the Cavaliers.* New Edition. (Bentley. Pp. 434.)—THIS is a re-issue, in a cheaper form, of a novel that met with considerable success when first published, and which well deserves a place in the present series. The story is Scotch, and refers to the stirring times of Claverhouse.

*The Silver Casket; or, the World and its Wiles.* By A. L. O. E. (T. Nelson and Sons. Pp. 254.)—THIS is a religious story, the incidents of which are laid in high life, a grade of society with which our author does not appear over familiar. The manner of Eleanor Waters, who afterwards becomes a duchess, is not the manner of a well-bred lady to her maid. Servants are well cared for in families of Lady Waters's rank, and seldom, if ever, make the ladies' silk dresses. A clever maid might manage a morning gown; but a dressmaker is required for a silk dress, particularly for a young lady who is fishing for a duke, and who afterwards lands him successfully. Steenie, Bertie, and Diana, the three children, are cleverly depicted, and have evidently been copied from the life. The incidents of their companionship are all natural. The allegory told by good Aunt Eva is also very clever; but it is a mistake in our author to imply that rank is generally accompanied by a carelessness in religious matters, or that riches are a sign of sin.

*The Acts of the Apostles; or, the History of the Church in the Apostolic Age.* By M. Baumgarten. Translated by the Rev. A. J. W. Morrison. (Edinburgh: Clark.)—THIS is another of Messrs. Clark's series of translations. The present is a "new edition," Professor Baumgarten's work having been issued amongst the earlier publications of this useful undertaking. It would be more satisfactory if a few words of introduction, relating to the original work and its author, were prefixed to each of these books. In Professor Kurtz's history some particulars may be found about Professor Baumgarten, as about all Messrs. Clark's authors. The "History of the Apostolic Age" is a remarkable contrast to Dr. Kurtz's work, being as diffuse as that is condensed. It is, moreover, well translated. The brief narrative of the Acts is rather overdone with speculation and commentary by Professor Baumgarten; but his work is interesting and instructive, and takes fully into consideration the labours of recent German critics.

*Life in a Risen Saviour.* An Exposition of the Argument of the Fifteenth Chapter of First Corinthians. By Robert S. Candlish, D.D. (Edinburgh: Black. Pp. 423.)—THIS is the third edition of a treatise by the distinguished leader of the Free Church of Scotland; and one soon discovers from the body of the work, if not from the following passages in his "prefatory note," that Dr. Candlish is a staunch champion as well as a keen one:—"My attempt to solve the difficulty as to reconciling the statement—'Flesh and blood cannot inherit the kingdom of God,' with our Lord's appeal, 'A spirit hath not flesh and bones as ye see me have,' has been scouted in some quarters. I would like any objector to say if he prefers Dr. John Brown's solution to mine, or if he can suggest a better than either."

\* The representatives of England were Dr. Rutherford, Deputy Inspector-General of Hospitals, deputed by Lord de Grey and Ripon, the Secretary of State for War, and Mr. Mackenzie, the British Consul at Geneva.

*The Mosaic Records. A full Investigation of the Difficulties suggested by Dr. Colenso.* By Benjamin Bickley Rogers, M.A., of Lincoln's Inn, Barrister-at-Law, and sometime Fellow of Wadham College, Oxford. (Oxford and London: J. H. & J. Parker. Pp. 209.)—MR. ROGERS writes like a scholar; but, in glancing over his book, we have not chanced upon anything which strikes us as new in the matter of argument. All, however, is exceedingly well put; and, although Mr. Rogers does "not hesitate to say that, for the union of boundless inaccuracy with jubilant self-confidence, Dr. Colenso's publications have hitherto been without a parallel in the annals of English literature," he is, in the main, temperate in his manner of conducting the whole argument.

*Is the Doctrine of Transubstantiation Scriptural? The Question considered and answered.* By a Layman. (Aylott and Son. Pp. 96.)—THIS little volume is divided into twelve arguments, all directed against the Papal dogma. The conclusion of the writer is that "the doctrine of Transubstantiation, as taught by the Church of Rome, cannot be proved by Holy Writ, and that it is repugnant to the plain words of Scripture."

*Apostolic Labours an Evidence of Christian Truth.* A Sermon preached before his Grace the Primate, in the Chapel of Lambeth Palace, at the Consecration of the Lord Bishop of Nassau, on St. Andrew's Day, 1863. By Henry Parry Liddon, M.A. (Oxford and London: Rivingtons; Oxford: H. and J. Parker. Pp. 24.)—As an exposition of the text—"But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world"—Mr. Liddon's sermon is broad, yet critical and scholarly.

*The Foundations of Our Faith.* Ten Papers read before a Mixed Audience of Men. By Professors Auberlen, Gess, and others. (Strahan & Co. Pp. 279.)—THESE able lectures, we presume, although it is nowhere stated in the volume itself, are translations from the German. We are told in the introduction by Professor Riggenbach that he and his coadjutors "had agreed to deliver a course of ten fortnightly lectures on the great foundations of our faith, the subjects to follow the order in which they are presented in the Apostles' Creed." The tone of the book will be gathered from the professor's concluding words: "Incontrovertibly, the very essence of religion must be positive, not negative; must be, not a mere consciousness of what we do not hold, but a simple and confident answer to these three questions: What do you believe? What are you sure of? What conception have you of God?"

*The Law of Copyright in Works of Literature and Art, and in the Application of Designs.* With the Statutes relating thereto. By Charles Palmer Phillips, of Lincoln's Inn, Esq., Barrister-at-Law, author of the "Law of Lunacy." (Stevens, Sons, and Haynes. Pp. 261.)—FROM the copiousness of the notes and the appendix, the readiness and certainty with which one can turn to the index, and from the clear and almost exhaustive nature of the text itself, one can easily see that the book will become the standard authority in "the Law of Copyright." It "contains separate chapters on copyright before and after publication in literary and musical works—in the representation and performance of dramas and musical compositions—on the copyright of the Crown, and of certain universities and colleges—on copyright in lectures after public delivery—in published engravings—in paintings, drawings, and photography—in sculptures—in designs (ornamental and useful)—lastly, on international copyright."

*The Destruction of the American Carrying Trade.* A Letter to Earl Russell, K.G. By Frederick Milnes Edge. (Ridgway. Pp. 27.)—MR. EDGE tells us in this pamphlet what most men of any mercantile knowledge have all along anticipated, that, in consequence of the depredations of Confederate privateers, Federal commerce is suffering very much, "merchant vessels being either laid up in Northern harbours or sold to foreign shipowners." The existence of these privateers, "which will in a few more years go far towards sweeping the commerce of the United States from the ocean and transferring it into foreign bottoms," he attributes solely to England; and, to prevent a worse thing coming upon us, he proposes "compensation for the loss of all Federal property captured or destroyed—for the interest of the capital invested in the vessels and their cargoes—and, may be, a fair compensation, in addition, for all and any injury accruing to their business interests from the depredations upon their shipping."



# THE READER.

26 DECEMBER, 1863.

**Father Parr.** By Paul Richardson. (Burton-on-Trent: Whitehurst. Pp. 51.)—We have read Mr. Richardson's verses with much pleasure. They are smooth and fluent, and teem with mythological allusion, to which our author gives, now and then, a modern turn merging on the humorous. The tenderness of the poet is his also, as "Hylas" and "Starralore" testify, although the latter is too suggestive of Edgar Poe's "Raven" to be regarded as very original. "A Lawyer in Paradise," however, is entirely his own. The poems deserve being preserved in a more enduring form than in the pages of a pamphlet.

## PUBLICATIONS OF THE WEEK.

**ADCOCK'S ENGINEERS' POCKET-BOOK FOR 1864.** With numerous and extensive Tables and Formulæ for use in Superficial and Solid Mensuration; Strength and Weight of Materials, Machinery, Mechanics, Hydraulics, &c., &c. 12mo., pp. 352. *Simpkin.* 6s.

**AWAY IN THE WILDERNESS; or, Life among the Red Indians and Fur-Traders of North America.** Vol. 2 of Ballantyne's Miscellany. With Four Coloured Illustrations. 18mo., pp. 126. *Nisbet.* 1s.

**BAILLIE (Rev. John).** Christ our Life; or, Scenes in our Lord's Passion and Ministry. Fcap. 8vo., pp. vi—400. *J. P. Shaw.* 5s.

**BAPTISTERY (The), or Way of Eternal Life.** By the Author of "The Cathedral." Sixth Edition. With Engravings. Two Volumes. Fcap. 8vo., pp. 399. *J. H. and J. Parker.* 14s.

**BICKERSTETH.** Doing and Suffering: Memorials of Elizabeth and Frances, Daughters of the late Rev. E. Bickersteth. By their Sister. Eighteenth Thousand. Fcap. 8vo. *Seeleys.* 3s. 6d.

**BONAR (Horatius, D.D.).** Hymns of Faith and Hope. Second Series. 32mo. Edition, pp. x—206. *Nisbet.* 1s. 6d.

**BOOK OF SACRED SONG (The).** With a Preface by the Rev. Charles Kemble, M.A. With Vignette. Sm. cr. 8vo., pp. xviii—336. *Seeleys.* 5s.

**BOY'S (The) Own Book of Rock-Work Modelling; or, How to make Cascades, Waterfalls, and Fountains from Materials found in every Home.** Roy. 8vo., bds. *Dean.* 2s.

**BROCK (Mrs. Carey).** Sunday Echoes in Week-day Hours. Fourth Thousand. Fcap. 8vo. *Seeleys.* 5s.

**BROWN (J. H.).** Spectropia; or, Surprising Spectral Illusions. Showing Ghosts everywhere and of any colour. First Series. With Illustrations. 4to., bds. *Griffith and Farran.* 2s. 6d.

**BROWNE (E. Harold, B.D.).** Exposition of the Thirty-nine Articles Historical and Doctrinal. Sixth Edition. 8vo., pp. 864. *Longman.* 16s.

**BUILDER'S (The) and Contractor's Price-Book for 1864.** Containing the latest prices for Work in all Branches of the Building Trade, with the items numbered for easy reference, and an Appendix of Tables, Notes, and Memoranda arranged to afford detailed information commonly required in preparing estimates, &c. Revised by George R. Burnell. 12mo., pp. x—286. *Lockwood.* 4s.

**BUNYAN (John).** Divine Emblems; or, Temporal Things Spiritualized, &c. With Preface by Alexander Smith. With Illustrations. Fcap. 8vo., pp. xxii—103. *Bickers.* 6s.

**BUNYAN (John).** Pilgrim's Progress, from this World to that which is to Come. With Notes by the Rev. Robert Maguire, M.A. Illustrated. Cr. 4to., pp. 400. *Cassell.* 7s. 6d.

**BUNYAN (John).** Pilgrim's Progress, in Two Parts. With the Life of the Author, by Rev. Thomas Scott. New Edition. With Illustrations. 8vo., pp. xxiv—374. *Collins.* 3s. 6d.

**CHILDREN'S PARTY (The); or, a Day at Upland.** By Cousin Helen. Illustrated. Cr. 8vo., pp. 80. *Partidge.* 1s.

**CHRISTMAS CAROL.** "Christ was Born on Christmas Day." A Carol. With Illustrations by John A. Hows. Fcap. 4to. *Low.* 12s.

**CLARKE (Montague).** Farrago; or, Facts, Fun, and Fancies. A Christmas Book. Fcap. 8vo., bds., pp. 155. *C. H. Clarke.* 1s.

**COLENSO (Rt. Rev. John William, D.D.).** Pentateuch and Book of Joshua critically examined. Part 4. 8vo., pp. 47—327. *Longman.* 10s. 6d.

**CORNER (Julia).** Shepherd-Lord, and other Stories. Illustrated. Fcap. 8vo. *Groombridge.* 1s.

**COUNTESS KATE.** By the Author of "The Heir of Redclyffe." Second Edition. 18mo., pp. 296. *Mozley.* 3s. 6d.

**DAILY MEDITATIONS.** Reprinted from "Good Words." With Introduction by the Rev. Norman Macleod, D.D. New Edition. Sm. cr. 8vo., pp. vii—314. *Edinburgh: Elliot.* 3s.

**DAVIES (Rev. J. Llewelyn, M.A.).** Baptism, Confirmation, and the Lord's Supper; as Interpreted by their Outward Signs. Three Expository Addresses for Parochial Use. Fcap. 8vo., cl. sd., pp. viii—96. *Macmillan.* 1s. 6d.

**DELAMOTTE (F.).** Book of Ornamental Alphabets Ancient and Medieval. From the Eighth Century, with Numerals. Including Gothic; Church Text, large and small; German Arabesque; Initials for Illumination, Monograms, Crosses, &c. For the Use of Architectural and Engineering Draughtsmen, Masons, Decorative Painters, Lithographers, Engravers, Carvers, &c., &c. Fifth Edition. Obg., pp. v—54. *Lockwood.* 4s.

**DE LARA (Laurent).** Elementary Instruction in the Art of Illuminating and Missal Painting on Vellum, a Guide to Modern Illuminators. With Illustrations in Outline as Copies for the Student. Seventh Edition, with considerable enlargements and additions. Cr. 8vo., sd., pp. 98. *Longman.* 1s.; cold., 3s.

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# THE READER.

26 DECEMBER, 1863.

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"GREAT OPPORTUNITIES" is the title of a Farewell Sermon, preached by Dean Stanley before the University of Oxford, in Christ Church Cathedral, on Advent Sunday, Nov. 29th, which has just been published by Messrs. J. H. and J. Parker. It is certainly one of the most fervid pieces of writing that have come from Dr. Stanley's pen, and a rare specimen of pulpit-oratory. Taking as his text Luke xix. 41, 42—"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace"—the preacher presses home, in all ways, the lesson conveyed in the words "neglected opportunity." He applies this lesson first to individuals, and then winds up with a higher application of the same to collective bodies, and especially to the University of Oxford. He quotes with approbation a saying of Dr. Chalmers, respecting the University when he visited it twenty years ago: "You have the best machinery in the world, and you do not know how to use it." Since that time, Dean Stanley thinks Oxford has in various ways learnt better how to use her noble machinery; but he insists, eloquently, in conclusion, on the "great opportunity" which the University now has in the present crisis of the Church, and seems doubtful whether the University will be roused to the full use of her faculties in this opportunity. The following passage of the Sermon deserves quotation and circulation:—"Look back over the history of Christendom, and does it not seem as if the Advent of Christ were age after age repeated? as if age after age He stood and gazed on the glorious prospect before Him, and said even to His best-beloved amongst the Churches, 'If thou hadst known.' One by one these great occasions pass. For a moment they pause. The Church looks them steadily in the face, as Jerusalem of old looked steadily in the face of Him who came to her in the greatness of His humility. Often—thank God!—they have been recognised, adopted, and known; often, alas! they have swept on, and the time is past. The Gentile world stood before the Church of the Apostolic age and demanded admission. Nearly, most nearly, the gates were closed against it. But the inspired Apostle knew that the time was come, and the Synagogue burst her bonds and became the Catholic Church. Christian Art and Civilization stood before the Eastern Church and was rejected. The Renaissance stood before the Western Church and was accepted. The Reformation stood before the gates of Rome, and the Roman Church looked it hard in the face and knew not the day of its greatest visitation. And now again, to us and to all the world, a mighty prospect opens before us, through which our Lord calls to us, weeps over us, entreats us, commands us to listen to Him. Science, criticism, philosophy, in their convergent forms stand before us. But they stand before us in a new attitude. They are not hostile, as in the last century; they are not contemptuous, they are not scornful; they wish to be religious, they want to be Christian; they will be friendly if we will but regard them as friends; they give us counsel, if we will but take it as counsel and not spurn it as an affront. It is for us to choose whether we will make the worst of all scientific enquiry, or whether we will make the best of it; whether we will treat critical researches into the nature, and authority, and language, and history of the Sacred Books as heretical, infidel, unbelieving attacks; or whether we will hail them, even when mistaken, as contributions to the one great aim in which we are all engaged, of a better knowledge of God's Word, a better understanding of God's Will." Such are Dr. Stanley's words in bidding official farewell to the University of his affections, and on entering on the Deanery of Westminster.

The simultaneous appearance of three important independent works of African travel—Captain Speke's "Journal of the Discovery of the Source of the Nile," Captain Burton's "Abbeokuta," and Mr. Winwoode Reade's "Savage Africa" (to which last we have still to do justice in our reviewing columns)—deserves to be chronicled as a significant literary event. One may connect with it the publication, in a complete form, of a paper entitled "The Negro's Place in Nature," read before the Anthropological Society of London on the 17th of November last, by Dr. James Hunt, President of the Society. Farther speculation about the character of the negro and his function in the world, whether in the direction of Dr. Hunt's views or not, will naturally result

from the increasing accumulation of materials about the negro in his native regions.

At the age of sixty-eight, on Friday, the 18th inst., died the Rev. Josiah Forshall, F.R.S., at his residence, 49, Woburn Place, after several days of intense suffering following a surgical operation. Mr. Forshall was formerly Fellow and Tutor of Exeter College, Oxford, and for many years Chaplain to the Foundling Hospital; but the most important post which he held was that of Secretary at the British Museum, where he formerly had the appointment of Keeper of the Manuscripts, and assisted the Rev. Henry Baber in producing a fac-simile of the celebrated Codex Alexandrinus of the Septuagint, which was published by the trustees, in four volumes folio, in 1816-28, at a cost of thirty-five guineas a copy, and of which only 250 copies were taken off on paper, and six on vellum, the latter at 184 guineas each. During the period he held the appointment of Keeper of the Manuscripts, Mr. Forshall was always ready courteously to impart his knowledge of the contents of the treasures under his charge to frequenters of the Reading-room, whose pursuits required reference to them, and was greatly respected by literary men of the highest standing. Some few years before his death ill-health led him to resign the secretaryship.

MESSRS. MACMILLAN have in preparation a new volume of Vacation Tourists. The following are among the contributions:—A paper by Lady Duff Gordon on the Cape, giving some curious pictures of the social condition of the natives; one on Poland by Mr. Clark, public orator in the University of Cambridge; another relating the experience, extending over many months, of Mr. Mayo, as medical inspector of a corps in the Federal army which took Vicksburg. Mr. Kennedy gives an article on social aspects of Constantinople, and Mr. Grieve one on the church and people of Servia. Other interesting contributions are expected.

MESSRS. WILLIAMS AND NORGATE announce:—"Prehistoric Archaeology; or, Essays on the Primitive Condition of Man in Europe and America," by John Lubbock, F.R.S., President of the Ethnological Society; "Homer's Iliad, translated into blank verse," by the Rev. T. S. Norgate; "Observations of the Solar Spots, made at Redhill Observatory during Seven Years and a Half, from 1853 to 1861," by R. C. Carrington; and Mr. H. C. Barlow's "Contributions to the Critical Study of the Divina Commedia of Dante."

MR. STANFORD of Charing Cross has just published a little volume, which will be of no small interest to logicians. It is entitled "Pure Logic; or, the Logic of Quality apart from Quantity; with Remarks on Boole's System and on the Relation of Logic and Mathematics." The author is Mr. W. Stanley Jevons, whose previous publications, relating to the Fall of the Value of Gold, attracted so much attention some time ago, and were referred to as important by our best authorities in Political Economy.

MESSRS. J. H. AND J. PARKER have just published "The Manchester Church Congress and its Probable Results; a Lecture delivered in the Town-Hall, Oxford, November 6, 1863, by Montagu Burrows, Chichele Professor of Modern History in the University of Oxford." Mr. Burrows sketches the history of the three Church congresses that have been held—at Cambridge, at Oxford, and lastly at Manchester—each more numerous attended than the preceding one; and he anticipates that Church congresses, or periodical assemblies of churchmen, clerical and lay, will henceforth be an established institution in England, discussing and promoting Church interests as the British Association and the Social Science Association discuss and promote the interests belonging to these bodies. He abstains from the question of the chance of doctrinal or liturgical changes, which he appears not to desire; but he expects that great changes in the external of the Church relations will result from the activity of the congresses—a great enlargement of the episcopate for example, and a complete reform of the present mode of appointing bishops.

A SEASONABLE little volume of Christmas amusements, entitled "Original Acrostics, by a Circle of Friends," has just been published by Messrs. Bell and Daldy. The acrostics are on a somewhat peculiar plan. First, the words to be guessed are suggested in verse—better-written verse, too, than usually goes with this sort of puzzle; and then a farther series of verses suggests a series of words, the initial letters of which, put together, form the first word to be guessed, and the final letters the second word. The worth of the ingenuity will be best judged by a trial or two of the acrostics: we should think them very



# THE READER.

26 DECEMBER, 1863.

## CORRESPONDENCE.

(Anonymous Communications cannot be inserted.)

### THE JEWISH SHEKELS.

To the Editor of THE READER.

SIR,—In your paper of the 12th inst. there appeared a communication (signed "F. W. M.") entitled "Popular Numismatics," which I should not think of answering but that its dogmatic tone is calculated to impose upon readers who are unacquainted with the subject.

The offensively bad taste of the paragraph with which "F. W. M." introduces his remarks I shall not notice, but proceed at once to expose the character of one or two of his bare assertions as a sample of the whole of them.

In the little essay which he attacks in the strain referred to, I have followed the eminent French numismatist M. de Saulcy in attributing to an earlier period than that previously accepted the shekels formerly assigned without hesitation to the Maccabees. In the year 1849, when preparing a numismatic work, in which a short account of the shekels was to find its place, I examined the whole of the collection in the British Museum very carefully, aided by the valuable assistance and extensive numismatic knowledge of the late Mr. Burgon, then one of the keepers of the collection. The result of our examination was a mutual feeling that the entire re-arrangement of the series would certainly become necessary at no distant period.

I was much pleased to find, shortly afterwards, that M. Lenormant had already put forth similar views; and, when M. de Saulcy's theory, so logically worked out, appeared in 1854, I could not but coincide with most of its main features.

In the little essay attacked by "F. W. M." I have therefore assigned the shekels, which are evidently of more ancient fabric than the period of the Maccabees, to that of the priesthood of Yaddous, which is the only anterior period to which urgent reasons for their assignment could be adduced.

"F. W. M." does not attempt to controvert this attribution, but barely asserts, in oracular fashion, "The shekel No. 1 is wrongly attributed; it belongs to Simon Maccabæus." In equally unscrupulous strain he goes on to state that "the theory of M. de Saulcy is untenable;" for that "the works of Cavedoni and Levy have proved them to be incorrect."

"F. W. M." does not appear to be aware that D. Celestino Cavedoni published his interesting and instructive pamphlet in 1850, and therefore could not in that work discuss and disprove the theories of M. de Saulcy, which did not appear till 1854. Again, Cavedoni does not in any way approach that part of the subject which concerns a new attribution of the coins formerly attributed to Simon Maccabæus, on account of their fabric seeming to be that of an earlier epoch. He leaves that part of the question untouched, and confines his valuable researches to other points connected with Jewish money, especially the meaning of the types, the value of which M. de Saulcy has himself acknowledged, and in some points adopted. It would positively seem (though that is, of course, impossible) that "F. W. M." had never read Cavedoni's work at all, or he would have perceived that the Jewish coinage during the revolt in the reign of Hadrian, which has led to all the attempts towards a new classification of Judæan money, is not discussed at all. Therefore, Cavedoni's work, even if published subsequently to that of M. de Saulcy, instead of four years before it, can have no direct bearing upon M. de Saulcy's theory one way or the other. . . .

Now let us examine what the highest English authorities have said concerning the value of M. de Saulcy's theory. We have a national numismatic society, whose members, no doubt, comprise the very élite of our scientific numismatists. The society issues a valuable periodical, called the *Numismatic Chronicle*, containing the current news of numismatic science, and also careful notices of works upon that subject, both English and foreign. Mr. John Evans, long one of the most constant contributors, and now one of the editors, writes thus of M. de Saulcy's work:—"I am afraid," he says, "that we must give up for the present the attribution of any coin to Simon Maccabæus, though I have no doubt," he continues, "that ere long some of the small copper pieces similar to those of Jonathan and John Hyrcanus will be found." Thus Mr. Evans not only agrees with M. de Saulcy in the non-attribution of any known coin to Simon Maccabæus, but also acknowledges the correct attribution of the one assigned to Jonathan Maccabæus, respecting which "F. W. M." dogmatically says, "The coin

No. 3 does not belong to Jonathan Maccabæus, but to Alexander Jannæus." Mr. Evans further makes some very pertinent remarks in support of M. de Saulcy's attribution of the shekels in question to the positive epoch of Alexander the Great and Yaddous, saying, "We may with some degree of safety adopt M. de Saulcy's era for them." I could have wished to bring forward the grounds of support given by several foreign numismatists of great eminence to M. de Saulcy's theory, but want of space forbids on the present occasion.

With regard to the work of Dr. M. A. Levy, cited by "F. W. M." as utterly controverting the opinions of M. de Saulcy, a simple and brief statement will be sufficient. Dr. M. A. Levy published his little volume on the Jewish coinage in 1860, at Breslau; and the *Numismatic Chronicle*, in its notices of foreign publications, has the following remarks. Speaking of the theory of arrangement adopted by Dr. Levy, the reviewer says: "It differs in many respects from that of M. de Saulcy." But nothing is said about its utterly discrediting M. de Saulcy's theory. It is a work of a popular character, and the "orthodox" view with regard to the coins so long assigned to the Maccabees has been adopted in this useful little volume, written with great care, and full of information.

In another place, speaking of a date which I have called the Actian era, "F. W. M." merely says, "These coins were not struck in the Actian era, but in that of Augustus." I have chosen on this point to follow Eckhel, the very highest numismatic authority; and I could name an eminent English numismatist who in a recent work has done the same thing.

Of an inscription which I have completed as ΑΓΡΙΠΠΑ, he says: "ΑΓΡΙΠΠΙ, not ΑΓΡΙΠΠΑ." Some coins, it is true, have the legend so written; but he is not aware, seemingly, that Cavedoni, in citing the inscriptions of the coins of Agrippa, says, "ΑΓΡΙΠΠΑ oppure ΑΓΡΙΠΠΑ." "F. W. M." further asserts, "These coins belong to Agrippa I., and not to Agrippa II." Now, his favourite, but, as it would seem, very carelessly studied authority, Cavedoni, assigns coins to Herod Agrippa II., but none to Herod Agrippa I.

But it is useless to multiply evidences of the unsupported character of "F. W. M.'s" assertions; they might all be refuted with equal ease; and it is not worth while.

The vexatious misprints which occurred in my article, in consequence of my not seeing a proof after the position of the inscription had been changed, in order to get it into the page, I abandon to "F. W. M." to do his worst with. They are all that is left to him, and he is welcome to them.

In conclusion, I may state that the attribution of the Jewish coinages of various epochs is not yet a finally settled question. In the words of the eminent French numismatist, M. Vogüé, "L'édiction mot n'a pas encore été dit sur la numismatique Judæique." But, at the same time, M. Vogüé remarks, that interfering in the slightest degree with the logically worked-out theory of M. de Saulcy seems like attempting to pull out a stone from a perfect and beautiful edifice.

It is not by dogmatic assertions in the style of those of "F. W. M." that M. de Saulcy's theory will be disproved or modified. . . .

I am, Mr. Editor, your obt. servant,

H. NOEL HUMPHREYS.

22, Westmoreland Place, W.,  
Dec. 22, 1863.

### "MODERN FRANCE."

To the Editor of THE READER.

SIR,—One of the most eminent publishers placed in my hands a few days ago the *Athenæum* of the 12th inst., in which is a notice of a work of mine called "Modern France," the pecuniary interest of which is wholly vested in my publishers. These gentlemen immediately forwarded a letter to the Editor of the *Athenæum*, pointing out the various misstatements of the critic. This communication has not been published in the *Athenæum* of the 19th inst.; and perhaps you will allow me, under these circumstances, as the author of the book, to protest against an injustice calculated, if not boldly met, to operate prejudicially to the property of honourable and respectable gentlemen.

It is said by the writer in the *Athenæum* that the text of the book consists of old articles reprinted without supervision and without continuation to the present time. This is not so. Three of the eight chapters were published within a few weeks, and three of them within a few months, and there is only one, "Journalism from 1635 to 1846," which is an old paper, having been

difficult, and that the key at the end would have often to be resorted to.

AMONGST more recent American publications are Mr. Bishop's "Loyalty on the Frontier; or, Sketches of Union Men of the South-West;" Mr. J. F. Noyes's "Bivouac and Battle-Field; or, Campaign Sketches in Virginia and Maryland;" and Mr. E. H. Gillett's "Life and Times of John Huss."

A NEW institution is about to be started in Paris, which it might well pay to imitate in London—viz., "night omnibuses," to run from 12 P.M. to seven A.M. The number of night passengers is computed at about 500,000, consisting chiefly of returning playgoers, tradesmen from the *halles*, mechanics going to their work, &c.

"LE MAUDIT," the new clerical novel, is said to be creating an immense sensation in Paris. The author seems to hold pious Roman Catholic notions, yet to be liberal-minded enough.

AN interesting volume of 300 pp. of early French poetry has just been issued at Reims, as the third part of the third section of the "Romancero de Champagne:"—"Chants Légendaires et Historiques, 420—1550," all anterior to the year 1600.

EARLY in the spring will be published the first and second volumes of "Œuvres de Leibnitz, d'après les manuscrits originaux conservés dans la Bibliothèque Royale de Hanovre, par Onno Klopp. Première Série, Sciences Politiques." The expense is defrayed by the King of Hanover.

BIBLIOGRAPHERS and lovers of literary history will be glad to hear of F. L. Hoffmann's "Peter Lambeck (*Lambecius*) als bibliographisch-literar-historischer Schriftsteller und Bibliothekar," a literary biography; and of M. G. Brunet's "Fantaisies Bibliographiques."

THE enthusiasm which, rightly or wrongly, has seized all Germany for the cause of the brethren of the north has not had its like since 1813, when the French yoke lay heavily upon the Fatherland; and, strangely enough, fate has been so kind to the foremost Tyrtæus of those days, that he, again, is the first to sing songs of war to the grandsons of the olden heroes. Friedrich Rückert, the poet of the "Geharnischte Sonnette" of 1813, has now, under the same name, "Freimund Reimar," which he then assumed, published a dozen poems:—"Ein Dutzend Kampflieder für Schleswig-Holstein, von F—r (Leipzig: Brockhaus)," of which the subjoined specimens will give an approximate idea. The following is the dedication:—

Verlorent ist die Jugendgluth,  
Die achtzehnhundertdreizehn glühte,  
Doch ist's dem Herzen heut zu Muth  
Als ob es noch ein Fünkchen hüte.

Dies Opfer sei nicht vorenthalten  
Dem Weihaltar des Vaterlandes;  
Nun, Junge, kommt, beschämt den Alten  
Im Schüren des geweihten Brandes.

On page 16 we read:—

Ein Kaiser Otto, der die Dänen  
Geworfen aus des Festlands Schanze,  
Wurf einst, da wo die Sunde gähnen,  
Weit in die See vor seine Lanze.  
Nun ist die Zeit, ins Feld zu rücken,  
Da der December vor den Thüren;  
Der Frost bau' euch krystallne Brücken,  
Die euch nach Copenhagen führen.

And a few pages further on:—

Wie schnell sind Hass und Groll erledigt,  
Wenn ein Gefühl recht dringt ins Mark!  
Seht, selber die Kreuzzeitung predigt  
Den Kreuzzug gegen Dänemark. . . .

Wir haben uns zu viel versprochen  
Von der Kreuzzeitung Herzenspochen;  
Sie ist, als sei ihr Kreuz gebrochen,  
Schon wiederum zu Kreuz gekrochen.

OF new Russo-German pamphlets against Napoleon may be mentioned: "How was the last Oriental War brought about? an Historical Investigation;" and "Napoleon III. and his Empire," in which both are proved to be irredeemably doomed.

THE foundation of the Odessa University has been postponed. In the meantime a monument has been erected in this city to the General-Governor, Prince Woronzow.

M. J. GORDON, the popular Polish author, whose "Moskwa" created so great a sensation last year, has just published at Brussels "Soldat," a picture of the wretched soldier-life in Siberia, in order to keep up the patriotism of the Poles, and to make the Russian conscription more hateful to them than it is even now. There have also appeared at Brussels, "Przebudzeni," scenes of present life in Warsaw, and, in anticipation of the European congress that the Emperor of the French desired, "Polska przed trybunałem kongresu europejskiego"—Poland before the tribunal of the European congress—a powerful appeal against the atrocities of Russian misrule.



# THE READER.

26 DECEMBER, 1863.

published seventeen years ago. But any changes which have since taken place as to journals or journalists have been carefully inserted in foot-notes. So far from not having revised this paper, I have appended thirty foot-notes at pp. 21, 29, 31, 35, 38, 39, and so on to p. 89, equivalent nearly to a foot-note to every three pages. Had this reckless writer read the first fifteen pages of the work he might have seen that his accusations are wholly groundless. Had he opened the volume at p. 100 he would have seen that nine pages of matter, written six weeks ago, connect the journalism and literature of 1846 with that of 1848, and that the journalism, the journalists, and the literature from 1848 to Nov. 1863 are described in the second chapter on journals, extending from p. 109 to 217.

It is plain, therefore, my critic either has not read the work he pretends to review, or, having read it, has misrepresented the contents. He would have his readers believe he knows something more than he deigns to tell of French literature and journalists. I don't believe a word of it. I should like to have the examining of him for five minutes on French journalism, and for another five minutes on French literature, before the Civil Service Commissioners, or any jury of gentlemen understanding French literature or journalism. He was not aware when he fell foul of my book that for five-and-thirty years I have been a constant contributor in French to French periodical literature and journals.

I remain, Sir, your obedient servant,

A. V. KIRWAN.

Gloucester Place, Portman Square, W.  
23rd December, 1863.

## SCIENCE.

### ON METEOROLOGICAL PROGRESS.

THE enormous extension given of late years to meteorological observations is beginning to bear rich fruit, not only in those branches the intimate study of which enables such men as Fitzroy and Buys Ballot and Le Verrier to become veritable saviours of our seamen, but in a thousand-and-one other things which are on the surface, and, in the present state of our knowledge, of less practical utility. We are enabled to lay before our readers the Address of the President of the British Meteorological Society, read at the opening meeting of the Society a little time back. This deals in an admirable manner with some investigations which have of late attracted attention in this country.

But this progress and this good work are by no means confined to England, and, indeed, the "British" Society has now such an increasing number of rivals, or rather co-operators, on the Continent, that the adjective is more necessary than it at first appeared. We referred last week to M. Le Verrier's *Bulletin* as an instance of the meteorological activity in France; but they also have a society in full work, to say nothing of the valuable papers communicated from time to time to the Paris Academy; among the very latest of these we may here mention one by M. Coulvier Gravier, "On the Connexion between the Direction of Shooting Stars and Meteorological Phenomena," to which we shall return.

We have, besides, in Italy, Father Secchi's admirable monthly *Bullettino Meteorologico*, a very mine of wealth on such subjects. In addition to tables of observations, we have, continued from month to month, memoirs on such subjects as the Solar influence on the Earth's atmosphere, and on the connexion between magnetical and meteorological variations, and information on kindred subjects.

Turning to Switzerland we find the same activity. Thanks to M. Plantamour, the Director of the Observatory of Geneva, daily series of observations are taken there and on Mont St. Bernard, the result being published monthly in the *Bibliothèque universelle de Genève*. The Swiss Society of Natural Sciences has also recently proposed to appoint a *Commission météorologique fédérale*, whose duty it will be to organize a system of simultaneous observations throughout Switzerland, in order to discover the influence of high mountain ranges on atmospheric phenomena; eighty-eight sta-

tions have already been decided on, spread longitudinally and transversely over the chain of the Alps and the Jura. Of these, fifty-six are on heights varying from 200 to 1000 metres, twenty-five between 1000 and 2000, and seven between 2000 and 2600.

We now return to our own country, and to Dr. Thomson's Anniversary Address, which deals in so satisfactory a manner with such points as the oxidizing agency of the air, the condition and properties of atmospheric vapour, and others of equal importance.

Dr. Thomson remarks:—

"First I would advert to the subject of the oxidizing agency existing in pure atmospheres, which has been assumed, without sufficient evidence, to be identical with the ozone produced in the laboratory. Ozone artificially prepared can be recognised by the smell and by numerous chemical reactions; while only one similar chemical reaction occurring in the air has led to the conclusion that the agency in the atmosphere and in the laboratory is the same. If, when we employ the term ozone, we restrict the signification to an oxidizing agency in the air, the use of the expression can do no harm, although it would be preferable to indicate the facts without an assumed theory. The presence of nitrous acid in the air, which seems to be frequently produced, according to Schönbein, under new phases by the action of air and water, would produce a similar reaction. Very many other bodies would occasion the same result on ozone paper. The peroxide of hydrogen, which has been considered by some as identical with artificial ozone, was supposed by Dr. Prout to be present in the air; and he adduced in support of this theory the bleaching qualities of dew and of the air itself, the excess of oxygen in the air beyond what is required by the laws of chemical proportions, and also the large amount of oxygen in snow and rain water. Now peroxide of hydrogen, in presence of a slight degree of acidity, either in the air in the form of a nitrogen acid, or such as might originate by acetification of the starch in ozone paper, would immediately liberate the iodine and produce the ozone reaction. Much complaint has lately been made of the variable character of ozone paper. Now it should be borne in mind that the preparation of ozone test-paper is a most delicate chemical experiment. One source of fallacy in the preparation of these tests may be the employment of impure iodide of potassium. This salt is usually made by forming first an iodide of iron, and then decomposing this by carbonate of potash and evaporating. If no precautions are adopted, the resulting crystals are mixed with carbonate of potash, and the iodide is highly deliquescent and alkaline. But the crystals of iodide of potassium are, when pure, not very deliquescent. They may be procured free from carbonate of potash by precipitating the carbonate by means of iodide of barium, filtering, and evaporating. The residue is then boiled in alcohol and crystallized. The crystals will be found then neutral, and not deliquescent, and in a condition to form ozone test-paper. It seems necessary in experimenting upon atmospheric ozone that some check should be kept upon the detection of ozone by the use of iodide papers by other sensitive means. Thus slips of paper, impregnated with a solution of protosulphate of manganese, become brown in presence of ozone by the formation of a dark peroxide of manganese.

"The condition and properties of atmospheric vapour have recently attracted intense interest. Richman (*Nor. Com. Petrop.* i. 284, 1747-48) observed that a thermometer withdrawn from water fell four or five centigrade degrees below the temperature of the air, but supposed it to be due to the saline particles of the air uniting to the water on the thermometer like a freezing mixture. Mairan (*Traité sur la Glace*, 1749, p. 248) attributed the lowering of the temperature to the violent agitation to which the water is exposed. Cullen, however, was the first (*Edin. Essays, Physical and Literary*, 1756, read 1st May, 1755, p. 145) who gave the true explanation of the wet bulb thermometer by ascribing it to evaporation. He showed the influence of various volatile fluids on the thermometer, and produced ice *in vacuo* by means of nitric ether. He used mercury, spirit, and air thermometers. Daniel described his hygrometer in 1820. Gay Lussac (*Ann. de Chim.* xxi. 82, 1822) resumed these experiments, and used a wet and dry bulb thermometer. He was followed by August in 1825 (*Pogg. Ann.* v. 69), and Regnault in 1843 (*Ann. de Chim.* xv. 129). The use of the wet and dry bulb thermometers has been of the greatest service in enabling us to

procure, upon an extensive scale, information respecting the conditions of the atmosphere in relation to vapour. Perhaps some excuse may be found for the following details respecting the history of this instrument. For the introduction of this simple method of observation in this country science is indebted to John Abraham Mason, M.D. He visited Madeira in 1834-35 for the benefit of the climate, and, from the delicacy of his health, he naturally turned his attention to the varying states of the atmosphere. During his residence in that island he constructed the well-known Mason's hygrometer, and made an extensive series of experiments in every variety of circumstance, comparing it with Leslie's Connell's hygrometer. On his return to this country he wrote a valuable paper descriptive of the instrument of his experiments, which he intrusted to me in April 1836, and which I published with a plate.\* The deductions from his observations in Madeira appeared in his joint work with Mr. Blewitt on that island. The instrument gradually came into use; but it received the greatest impulse from the labours of Mr. Glaisher, who modified the instrument, and by his accompanying tables enabled us readily to obtain extensive results. The last portion of Dr. Mason's paper was published in August 1836, and he sank under phthisis on the 20th October following, a few days after reaching Nice. This tribute to the memory of a truthful observer and excellent man, though late, I must willingly pay in a meeting of the cultivators of Meteorology. One of Dr. Mason's directions in deducing the dew point from an observation by his hygrometer was to ascertain, in each case, the lowest limit of refrigeration by a strong current of air passed over the surface of the moistened bulb. From his observations he was enabled to construct a table, in which he attached to each degree of dryness observed a corrective column containing the excess of refrigeration to be added. These experiments were made in this way: he placed two hygrometers of similar construction upon a table in the middle of a large room; they each indicated, for example, 3° of dryness—the difference of temperature between the dry and wet bulb. He then subjected one of the wet bulbs to the strongest current he could produce by a pair of double bellows; and he found that he could reduce its temperature below that of the other only 5°. By a series of experiments he found that this depression bore a proportionate progressive increase by equal increments of dryness. At 6° of dryness the excess of refrigeration was 1°, at 12° it was 2°, and so on. As the degree of dryness is one of the most important considerations in respect to the feelings of invalids or delicate constitutions, the effect of placing the human body in a rapid current of air will tend very much to augment any disagreeable sensations. Unless, however, the hygrometer is placed under similar conditions it will fail to indicate the true cause of the abnormal influence experienced by the invalid. In the *Leste*, or dry wind of Madeira, the hygrometer often indicates 24° of dryness, while two hours before the setting in of the wind the dryness was only 20°. At our watering-places and invalid stations this correction may be worthy of attention, especially when we indicate the degrees of dryness as an element in the sanitary value of the locality. It may be a matter of question whether our methods of distinguishing very minute qualities of vapour in the higher regions of the atmosphere are sufficiently delicate; since Mr. Rush found, in ascending to 19,440 feet, a stratum of air 8600 feet (or 1·62 miles) in thickness which was absolutely dry; and Mr. Glaisher, in his remarkable ascent on the 5th September, found the degree of humidity from 10,071 feet up to 28,990 feet 'very small indeed';—and he adds that from 21,000 to 26,000 feet the elastic force was less than ·017. But, as water evaporates at all temperatures, however low, it is evident that, although the varying temperature of the higher regions of the atmosphere must give rise to alternating conditions of condensation and evaporation of the aqueous fluid, we can scarcely conceive that vapour does not diffuse to as great an elevation as atmospheric air. Of course this view takes it for granted that we still hold in science, that vapours diffuse by the same law as gases, and it receives confirmation by the observation of Mr. Glaisher, who, when elevated several miles, saw cirri apparently as distant as when viewed from the surface of the earth. The existence of these clouds at such altitudes seems to support the view that vapour diffuses to the same extent as air, since there is no recent fact calculated to

\* Thomson's *Records of General Science*, iv. 23, 1836; see also Farr's *British Medical Almanack*, 1837.



# THE READER.

26 DECEMBER, 1863.

throw any doubt on the opinion that cirri (as it is believed, originally suggested by Mariotte) consist of crystals of ice. It might be objected that, if they are so constituted, they ought immediately to fall by their gravity into the lower regions of the atmosphere, and that cirri should be of very ephemeral existence. This, no doubt, does occur; the crystals are precipitated; but their place is immediately occupied by others from the condensed vapour. It is one of the characters of clouds, which remain hovering where they are formed, that their internal constitution is constantly changing, while their external configuration remains permanent. I have never seen this better illustrated than in the case of the tablecloth cloud when it settles on Table Mountain at the Cape of Good Hope. The wind there blows from the S.E.; the whole sky on every side is completely clear; the sun shines in full perfection; but, upon the mountain, a mass of white fleecy clouds is settled, with a flat upper outline. There is no peculiarity to windward, as the vapour is deposited invisibly; but on the leeward side the fleeces of cloud seem to dash over the precipitous cliff and instantly disappear in the atmosphere. Yet there is no change in the external form of the cloud. When viewed, however, by a glass, it is seen to be in a state of internal commotion. The cirri, when similarly examined, are observed to consist of curls, which are in a continual state of agitation; and therefore correspond with their usually received constitution. If Dalton's theory, then, be correct, that 'the lowest particle of vapour sustains the weight of all the particles of vapour above it, and the weight of no other, and that every particle of gas is equally pressed in every direction—but the pressure arises from the particles of its own kind only, and that they diffuse by their repulsive power, it is not easy to admit that a portion of the atmosphere between the earth and the cirri clouds should be destitute of all vapour to the depth of 8000 feet. Mr. Glaisher, it has been already stated, does not go so far as Mr. Rush in affirming that the air is absolutely destitute of vapour at 19,440 feet. His experiments seem to recognise the presence of a small portion; and this would be in accordance with the usually received opinion of the theory of vapour; but, if there be an extensive stratum of air absolutely dry, as stated by Rush, how are we to account for the existence of vapour, as proved by the presence of cirri clouds, at a much greater elevation. From these and other considerations, it would be necessary to fall back on the view of Halley, that there is a connexion between air and vapour in evaporation; that the diffusion of vapour does not follow the law of elastic gases; and that the theory of the independent existence of an atmosphere of aqueous vapour would be no longer tenable. But the whole subject of the diffusion of elastic fluids, particularly of vapours, is in a doubtful condition. Dalton held that no mutual action existed between the particles of two elastic mixed fluids; while Bunsen concludes that 'the particles of different gases exert the same pressure on each other as the particles of similar ones;' and, from his experiments, that 'the diffusive interchange of different gases does not occur in the relation of the inverse square roots of the specific gravities.' Until, therefore, the law of the diffusive powers of gases and vapours is established by further research, the theory of atmospheric vapour must remain in an uncertain state.

"A peculiarity in the atmosphere of cities, which was pointed out during the occurrence of cholera in 1854, in London,\* is that the air, when washed in distilled water, possesses an intensely acid reaction, from the presence of sulphuric and sulphurous acids, derived from the sulphur of coals and gas. When a quantity of this acid air is passed through distilled water, a copious growth of fungi is soon perceptible in the water, and frequently foreign bodies are detained, which have been previously dispersed even through the external air. This acid fluid seems peculiarly adapted for the development of these inferior organisms; but, in the experiments quoted, no animal life could be detected when the air outside a building was examined. In the air of a cholera ward, full of patients, not only were portions of the dresses of the occupants of the ward detected within a foot of the ceiling, but particles of hair, wool, fungi, and sporules, and also *vibriones*—a class of animated beings, among the lowest in the scale, without mouth, alimentary canal, or any particular organ. We may infer, therefore, that the germs of these animals were

diffused through the air, and that nitrogenous or animal matter, capable of nourishing them, likewise was dispersed through the same atmosphere. These facts, it may be suggested, are calculated to throw light on the production or intensity of disease in close and ill-ventilated apartments. For the atmospheres examined were situated in a well-ventilated hospital. In the atmosphere of sewers the water through which the air was passed proved to be highly alkaline from the presence of ammonia. Fungi were present, but were less readily developed than in the acid atmospheric air; while *vibriones* were abundant, and were rapidly propagated. The presence of the volatile alkali is the cause of the rapidity of the diffusion of a sewer atmosphere, or of an atmosphere in which animal matter is allowed to putrify, ammonia being the first product of the decomposition of nitrogenous bodies. Ammonia must therefore be viewed as the most efficient carrier of organic molecules into the atmosphere, which alone are capable of producing disease possessed of a regular type. That the ammonia of the air is derived from terrestrial organic sources is confirmed by the fact that, when rain water is examined, the ammonia contained in it always exhales an animal odour; and salt of ammonia, formed by adding an acid to rain water and evaporating, possesses a brown, organic aspect. We can understand, therefore, without difficulty, how the poison of typhus fever, where ammonia is exhaled from the lungs in a greater degree than in health, and likewise in an abnormal manner from the skin, should be readily propagated in a close atmosphere, and how ventilation can most efficiently remove this volatile vapour as it is formed, and prevent the air from stagnating and imparting its baneful influence to everything surrounding it. During last year, in Paris, somewhat similar experiments have been made on external air and similar organisms detected (Pasteur, *Annales de Chimie*, lxi., 5, 1862), the object being to inquire into the truth or falsity of the doctrine of spontaneous generation.

"Another foreign body frequently found in the atmosphere near the sea is common salt; and it is, no doubt, accompanied by a minute portion of the other salts of sea water. Dr. Smollett, in 1765, (*Travels through France and Italy*, vol. ii. 22, 1778) states that, while resident at Nice, when there was a strong breeze from the sea, the surface of his body was covered with a salt brine very perceptible to the taste. Dr. Dalton has told us how, during a westerly gale, his windows at Manchester, upwards of thirty miles from the sea, have been coated with salt. I have detected common salt in recently-fallen rain on rocks on the summit of Goat Fell in Arran, at an elevation of nearly 3000 feet above the level of the sea; while I have found no streams which I have examined in that island at their origin on the summits of granite rocks to be free from this constituent of salt water. With a gale from the sea, therefore, we may expect salt water in a finely-divided state to be conveyed into the atmosphere over the land; but we are not in a condition to attribute with certainty any beneficial or baneful influence to its presence upon health. Dr. Smollett, who was an invalid, states that on the day he tasted the brine in the air his health was partly benefited and partly prejudiced under the existing circumstances. That sea water, when drifted by the wind in the form of finely-divided spray, has a prejudicial action on some forms of vegetation, may be well seen on the western coasts. Trees, placed without any shelter on the shore, exposed to the full force of an Atlantic gale, seem to have little chance of attaining any altitude; but, when sheltered in a valley, or situated on the eastern side of a ridge, they thrive without difficulty. On the western shore of Luce Bay, in Wigtonshire, thriving plantations grow; but the trees forming the front rows, exposed to the spray, are inferior to those in the rear and at a higher elevation. It is of importance, therefore, to escape the deterioratory influence of the salt water, driven through the air, that the trees should be thickly planted. It must be remembered, however, that it exists as neutral common salt, just as we find it in the sea; that this substance is diffused through the air; and that we know of no power in the atmosphere capable of resolving it into its elements. The salt, therefore, is useful as a manure, when introduced by the roots of certain plants and trees; but, when applied in quantity to the delicate apparatus of the leaves, which perform the three-fold office of digestion, respiration, and nutrition, appears to destroy their texture in a corrosive manner, and consequently their functions.

"Meteorology, in its relations to atmospheric temperature, promises to throw definite light on

the animal functions under different conditions. The cause of summer diarrhoea, for example, used to be attributed to irregularities of dieting during its prevalence; but the predominance of this complaint among the infantile population seemed to throw doubts on this conclusion. The increase, too, of the subjects of this disease as the summer temperature rises, and their decline with the colder season of the year, seem to prove that temperature is the exciting cause of this abnormal condition of the system. As no returns of the cases which occur of this complaint, until they have proved fatal, are readily available, we are obliged to be content with an amount of data too limited to afford, perhaps, trustworthy deductions; but the general tendency is sufficiently apparent from the following facts from the district of St. Marylebone, brought under my notice during one year:—

1859.	Mean daily temperature.	Accumulated temperature.	Excess over 1142.	Additional days of heat.	Cases of Diarrhoea.
January . . . .	40.5	1142		1	76
February . . . .	42.9	1201	+59	1.4	104
March . . . . .	46.6	1305	+163	4	129
April . . . . .	47.6	1332	+190	4.7	143
May . . . . .	51.5	1442	+300	7.4	160
June . . . . .	62.3	1744	+602	14.8	544
July . . . . .	67.1	1879	+737	18.2	2293
August . . . . .	64.2	1807	+665	16.4	1934
September . . . .	56.7	1587	+445	11	737
October . . . . .	50.9	1425	+283	7	227
November . . . .	41.1	1150	+8	—	139
December . . . .	37.1	1031	-10	—	139

(1.) In this table we have, in the first column, the mean temperature of the month; (2.) in the second, the accumulated temperature, obtained by multiplying the mean temperature by the number of days in each month. (3.) The third column gives the increase of accumulated temperature for each month, and gradual decrease, by taking the accumulated temperature of January as unity, and deducting it from the other accumulated temperatures. (4.) The fourth column represents the additional days of heat thrown into each month as compared with January. These are arrived at by dividing the excess of accumulated temperature by the mean temperature of each month. Thus February contains nearly 1½ days of heat more than January, March 4 days more heat than January, &c. (5.) The fifth column gives the cases of diarrhoea, &c.

"We see from the tables that the excess of accumulated heat in June was double that in May; the cases rose from 160 to 544. Again, in July the excess of accumulated heat was nearly 4 days above that of June, and the cases increased to 2293, while in August they fell to 1934; and the excess of accumulated heat diminished by nearly 2 days. We cannot expect an exact numerical relation between the heat and the disease, because the cases are limited and the influence of the heat is cumulated from one month to another, which, of course, cannot be precisely estimated when acting on a vital being endowed with a nervous resisting power varying in each individual.

"One of the most interesting facts in confirmation of this view of atmospheric temperature upon the human system, and of the disturbance of the normal diffusion of the animal fluids, is the established conclusion which has been arrived at in Calcutta, that the hot season is the least favourable for vaccination (Dr. Duncan Stewart and Mr. Bedford, *Notes on the Vaccine Establishment at Bengal, Calcutta*, 1854, p. 4). In 10,102 cases vaccinated in the cold season, mean temperature = 75°6 in that city, from 1st November, 1853, to 31st March, 1854, 96.07 per cent. were successful, 1.67 were partly successful, and 2.25 per cent. failed. On the other hand, in the hot season, mean temp. 86°5, between the 1st April and 30th September, 1854, 2100 were vaccinated. Of these, only 73.76 per cent. were successful, 4.90 per cent. partially, and 21.33 per cent. were failures.

"These considerations therefore show the important bearing of meteorology on health, and how much of the animal nature is dependent on purely physical conditions. In this country, during hot weather, the direction of the fluids of the body are disturbed in those affected with diarrhoea. The fluids which, in the healthy state, pass from the intestinal canal into the blood, have, in the abnormal state produced by heat, their action reversed, and they then pass from the blood into the intestinal canal."

Dr. Thompson, in conclusion, congratulated the Society on its prosperity, and on

\* General Board of Health, Report of the Committee for Scientific Enquiries, presented to the Houses of Parliament, Appendix, p. 9.



# THE READER.

26 DECEMBER, 1863.

the prospect of its attaining a more prominent position than it now occupies. It is gratifying to see that there is no lack of workers in a field whence, as indicated in the Address, such a rich crop of facts have yet to be reaped.

## SCIENTIFIC NOTES.

We learn from *Les Mondes* that the triangulations of Central Europe have just been inaugurated in Austrian territory. The first point of the first order is situated on the height of Dabltitz, near Prague. All the observations here were most satisfactory. Professor Herr has also commenced observations on the *Schneeberg* of Spegitz, near Grulich. Here, unfortunately, a man was killed by the overturning of the temporary observatory. The longitude of Dabltitz has been determined by an electrical connexion with Leipzig.

THE Baron de Decken's preparations for exploring the river Juba, on the east coast of Africa, and thereby, it is hoped, of reaching the snow mountain Kenia, are rapidly progressing. His steamer will be ready on the 7th of May. Its length is 119 feet; breadth 15 feet; draught of water 2 feet 5 inches. It has paddle-wheels, driven by two low pressure engines, each of 18-horse power; two boilers, steam pumps, &c. Its guaranteed speed is to be nine miles per hour. The cost of the steamer and the outfit, which is entirely borne by the Baron, will be nearly £4000.

THE recent number of the *Astronomische Nachrichten* contains an announcement of the death of the late Director of the Observatory at Cracow, Dr. Maximilian Ritter von Weisse. Dr. Weisse was born in 1798, in Ludendorf, in Lower Austria; he was educated at the University of Vienna, where he studied philosophy and law, and left the university in 1822 as doctor of laws. He then devoted himself to the study of mathematics and astronomy, and was appointed in 1823 an assistant at the Observatory of Vienna. In 1825 he became Professor of Astronomy and Director of the Observatory at the University of Cracow, that university having previously conferred upon him by a special grace the degree of Doctor of Philosophy. He was subsequently many times Dean of the Philosophic Faculty, and from 1833 to 1847 was the representative of the Conservator for Prussia, and as such a member of the High Council of the university. In May 1861 he resigned his appointments at Cracow, in consequence of a severe illness brought on by overwork. Since then he has been living in retirement, occupying himself with astronomical reductions. His illness terminated fatally on the 10th October last. The *Astronomische Nachrichten* gives a full list of his published works, for which, unfortunately, we have not space.

M. J. DE LAMBALLE is the author of a memoir on the formation of callus on bones, in which he discusses the various theories which have been invented to account for its existence. The ancients and Ambrose Paré supposed that the fragments were reunited by means of an osseous juice, which exuded from the bone or from the capillary veins. Keide, Macdonald, John Hunter, and others considered that the blood which surrounded the fragments passed first through successive transmutations to arrive first at the cartilaginous, then at the osseous state, and that the broken edges were united by a kind of ring formed around them. Haller, Dethleeg, Camper, Troja, Callisen, John Bell, Delpech, Miescher, and other observers presupposed a flowing out of an organized juice, which was converted first into cartilage, then into bone. Duhamel, Fougereux, Dupuytren, Cruveilhier, and Flourens consider that the callus is formed at the expense of the periosteum and of the medullary membrane. The facts of the case are criticized by M. de Lamballe, and their compatibility with these theories considered. No general result is arrived at in his paper, whilst the arguments in favour of the fourth theory appear to be those which the author wishes his readers to accept.

## SCIENTIFIC CORRESPONDENCE.

THE MARE SMYTHII,  
Synonyme "Kästner" Schröter.  
To the Editor of THE READER.

SIR,—May I solicit the attention of your astronomical readers, especially those who take an interest in lunar matters, to the general accuracy with which some portions of the moon's disc have been delineated by the astronomer of Lilienthal, Schröter, towards the close of the last century.

On the 25th of November last I had an opportunity of verifying by direct observation a drawing made by Schröter of a portion of the moon's disc in the equatorial regions very near the western limb. It was that of a large lunar mare, or so-called "sea," extending over about 15 degrees of latitude—viz., from 5° 30' N lat. to 9° S. lat.—and is found in his "Selenotopographische Fragmente," T. lix., fig. 1. It does not appear that Schröter recognised this as a mare, as he gave it the name "Abraham Gotthelf Kästner." The drawing has numerous formations and craters both east and north of the large plain forming the principal object, particularly an extensive crater which he called "Neper," north of the plain, and only separated from it by a small crater of about a quarter of the length of "Neper." These I found very accurately delineated; and the instances were very few indeed in which I noticed even a small departure from the appearance of the surface of the moon itself. The only difference of much importance consisted of some additional features which I saw, and which Schröter has not depicted. The date of Schröter's drawing is 1792, Sept. 30, 22 hours after full moon.

The opportunities for observing this portion of the lunar disc are rare. I first saw it (as noticed in THE READER, No. 43, p. 478. col. 3) on August 20, 1861, and could find no traces of it in Beer and Mädler's map. I found, indeed, a dark crater, "Kästner," very unlike the formation I witnessed, but agreeing in some respects with a depression east of the south part of the large plain. I also noticed that the crater "Neper" is placed on the map at a considerable distance from the north end of "Kästner." Not being able to find anything agreeing with what I saw on their map, I fully concluded that Beer and Mädler had in some way overlooked this magnificent "mare," and I treated my own observations in the light of a discovery, until the Rev. T. W. Webb kindly called my attention to the drawing in question; and I am happy to give my testimony to the care and fidelity with which Schröter has treated this portion of the moon.

In the absence of my knowledge of Schröter's work, the name "Smythii" has been given to this mare (see ante, p. 478, col. 3), and it appears desirable to retain it, as the spot in question clearly ranks as a mare, and the name "Smythii" is applicable on several accounts.

I am, Sir, your obedient servant,

W. R. BIRT.

Victoria Observatory, Victoria Park,  
London, December 1, 1863.

## PROCEEDINGS OF FOREIGN ACADEMIES.

Academie des Sciences, Paris.—THE following papers and communications were read:—H. Sainte-Claire Deville and Troost—"Upon the Permeability of Iron at a High Temperature." Pasteur—"On M. Bechamp's Claim of Priority on the subject of Fermentations and Spontaneous Generation." Admiral Paris—"Remarks upon Iron-Clad Ships." Tulasme presented, on behalf of his brother and himself, the second volume of their "Fungorum Carpologia." Isid. Pierre—"Remarks and Practical Observations on the Corn Returns for 1863." Cadiot—"Upon the Effect of Consanguineous Alliances." Trigor—"On the Railways from Paris to Rennes and Tours to Mans, viewed as Geological Sections." Blanner—"Remarks on a Preceding Communication from M. Aucapitaine upon the Isle of 'L'Etang de Diane.'" Kosmann—"On the Relative Quantities of Ozone in Plants and Atmospheric Air during 1863." Niene—"Upon the Scoria produced in Puddling Operations." Freytag—"On the Calculation of Sines." Champouillon—"On some Effects resulting from the use of Sugar and Saccharine Remedies." Dumas—"Letter concerning the Use of the New Railway Breaks." Nourrigat—"On the Advantage of the Culture of the Wild Mulberry-Tree over the Cultivated Tree." Nauck—"On Resolving Numerical Equations of the Third Degree." M. Pimont presented some certificates stating the good results which have been obtained by the use of his invention called *calorifuge plastique*. Schiff—"Upon Colouring Matters derived from Naphthylamine." Berthelot—"Remarks Relative to the Action of Oxygen upon Wine." Berthelot—"Reply to a Paper by M. Maumené upon the Distillation of Mixed Liquids." Friedel and Crafts—"Upon the Production of Ether Mixed with 'Ethyl-amylique' and upon 'Etherification.'" Maumené—"On Unsweatened Diabetic Urine." Thomas—"Upon the Analysis of the Amalgam of Silver and Lead." Basset—"Reclamation of Priority concerning some facts relative

to the Theory of Spontaneous Generation." Hemment—"Remarks on M. Berthelot's Experiments on the Mixture of Gases." M. Cabien asked and obtained permission to withdraw a paper "On the Waters of Paris." M. Jobert de Lamballe presented on behalf of the Section of Medicine and Surgery, the following lists of candidates for the place of Correspondent, vacant by the death of Sir B. Brodie:—1st. M. Laurence; 2nd. Messrs. Rokitsansky and Simpson. M. Naudin was elected a member of the Botanical Section in the place of the late M. Moquin-Tandon. A commission was appointed to propose a new question for the grand Mathematical Prize for 1864—Commissioners: Messrs. Bertrand, Charles, Serret, Bonnet, and Hermite. The President presented, in the name of M. Van Dromme, a paper "On the Curative and Preventative Treatment of Asiatic Cholera." The perpetual Secretary pointed out among the presents the "Connaissance des Temps" for the year 1865, and the annuaire of the "Bureau des Longitudes" for the year 1864, the first seventy-six sheets of "The Roman Flora," by M. Sangumetti, and a pamphlet upon "Organic Substitutions," by M. Courty. M. Silvester, lately appointed to a situation as Correspondent to the Geometrical Section, returned his thanks to the Academy.

## LEARNED SOCIETIES.

Ethnological Society, Dec. 22nd. J. Crawford Esq., F.R.S., President, in the chair.—MR. GALTON, F.R.S., read a paper on the "Domestication of Animals," from which we are enabled to lay the following extracts before our readers:—"The domestication of animals is one of the few relics of the past whence we may justly speculate on man's social condition in very ancient times. We know that the domestication of every important member of our existing stock was originated in pre-historic ages, and, therefore, that our remote ancestors had accomplished, in a variety of cases, what we have been unable to effect in any single instance. The object of my paper is to discuss the character of ancient civilization, as indicated by so great an achievement. Was there a golden age of advanced enlightenment? Have extraordinary geniuses arisen who severally taught their cotemporaries to tame and domesticate the dog, the ox, the sheep, the hog, the fowl, the camel, the llama, the reindeer, and the rest? Or again, Is it possible that the instincts of savages, combined with the qualities of the animals in question, may have sufficed to originate every instance of established domestication? It is to be presumed, in the first place, that animals would be originally domesticated in lands where they abounded in a wild state, and where the natives were skilled in capturing them. Unless the animals were easily obtainable we could hardly expect a sufficient number of experiments to have been made to yield a successful result. If they had been rare in all places and at all times they would *ipso facto* be disqualified for domestication; for animals must be hardy and able to multiply freely under varying circumstances, else they would be of no importance as a domestic breed. Secondly.—It is a fact familiar to all travellers that savages frequently capture young animals of various kinds, and rear them as favourites, and sell or present them as curiosities. Human nature is generally akin: savages may be brutal, but they are not on that account devoid of our taste for taming and caressing young animals; nay, it is not improbable they may occasionally possess it in a more marked degree than ourselves, because it is a childish taste with us; and the motives of an adult barbarian are very similar to those of a civilized child. The traveller Hearne, who wrote towards the end of the last century, relates the following story of moose or elks in the more northern parts of North America. He says, 'I have repeatedly seen moose at Churchill as tame as sheep, and even more so. . . . The same Indian that brought them to the factory had, in the year 1770, two others so tame that, when on his passage to Prince of Wales's Fort in a canoe, the moose always followed him along the bank of the river; and at night, on any other occasion when the Indians landed, the young moose generally came and fondled on them, as the most domestic animal would have done, and never offered to stray from the tents.' Sir John Richardson, in an obliging answer to my inquiries about the Indians of North America, after mentioning the bison calves, wolves, and other animals that they frequently capture and keep, says:—'It is not unusual, I have heard, for the Indians to bring up young bears, the women giving them milk from their own breasts.' He mentions that he



# THE READER.

26 DECEMBER, 1863.

himself purchased a young bear, and adds, 'The red faces are fond of pets and treat them kindly; and in purchasing them there is always the unwillingness of the women and children to overcome rather than any dispute about price. My young bear used to rob the women of the berries they had gathered, but the loss was borne with good-nature.' Mr. Mansfield Parkyns, who passed many years in Abyssinia and the countries of the Upper Nile, writes me word—'I am sure that negroes often capture and keep alive wild animals. I have bought them and received them as presents—wild cats, jackals, panthers, the wild dog, the two best lions now in the Zoological Gardens, monkeys, innumerable and of all sorts, and mongoes. When I was on the White Nile and at Khartoum very few merchants went up the White Nile; none had stations. They were little known to the natives; but none returned without some live animal or bird which they had procured from the natives. That the capturing of animals was a very ancient custom may be read from the tombs of the kings in Egypt, where naked negroes from the south are bringing presents to the Pharaoh, among which are various wild beasts.' On the West African Coast there is a busy trade in live birds and monkeys. In Dr. Murie's recent journey in company with Mr. Petherick by the side of the White Nile, young live animals were frequently brought to their camp for sale. In Central Africa, as at Kouka, antelopes and ostriches are both kept tame; so I am informed by Dr. Barth. There are instances in Africa where other motives induce the natives to protect and partly tame animals, besides that of caressing them. Serpents of large size, and I know not what other creatures, are held sacred in the delta of the Niger and elsewhere. They go about the villages with impunity and are fed by the people. The most remarkable instance of all is the account by Captain Speke of a menagerie that existed up to the beginning of the reign of the present king of the Wahumas, on the shores of Lake Nyanza, which was first established some centuries ago. It reminds us of the great menageries of the ancient Mexican kings, of those of Assyria, and of our own Zoological Gardens. Mr. Wallace, the distinguished naturalist and traveller, says, 'In the interior of South America the Uapes Indians rear great numbers of birds and monkeys. The women carry the monkeys continually on their heads when very young, and even suckle them; the only way in which many kinds can be reared.' It will be found on enquiry that few travellers have failed altogether to observe instances of wild animals being nurtured in the encampments of savages. If we consider the small number of encampments they severally visited in their line of march, compared with the vast number that are spread over the whole area, which is or has been inhabited by savages, we may obtain some idea of the thousands of places at which half-unconscious attempts at domestication are being made in each year. These thousands must themselves be multiplied many thousand-fold, if we endeavour to calculate the number of similar attempts that have been made since men like ourselves began to inhabit the world. I conclude from what I have stated that there is no animal worthy of domestication that has not frequently been captured, and might ages ago have established itself as a domestic breed, if it had not been deficient in certain necessary particulars which I shall proceed to discuss. It by no means follows that because a savage cares to take home a young fawn to amuse himself, his family, and his friends, that he will always continue to feed or to look after it. Such attention would require a steadiness of purpose foreign to the ordinary character of a savage. But herein lie two shrewd tests of the eventual destiny of the animal as a domestic species.

**"Hardiness.**—First, it must be able to shift for itself and to thrive, although it is neglected; since, if it wanted much care, it would never be worth its keep.

**"Fondness for Man.**—Secondly, it must cling to man, notwithstanding occasional hard usage and frequent neglect. If the animal had no natural attachment to our species, it would fret itself to death, or escape and revert to wildness. It is interesting to note the causes that conduce to a decided attachment of certain animals to man, or between one kind of animal and another. It is notorious that attachments and aversions exist in nature. Swallows and storks frequent dwelling-houses; zebras and gnus herd together; so do bison and elks. On the other hand, deer and sheep, which are both gregarious, and both eat the same food and graze within the same enclosure, avoid one another. I presume that two species

of animals do not consider one another companionable, or clubable, unless their behaviour and their persons are reciprocally agreeable. A phlegmatic animal would be exceedingly disquieted by the close companionship of an excitable one. The movements of one beast may have a character that is displeasing to the eyes of another; his cries may sound discordant; his smell may be repulsive. Two herds of animals would hardly intermingle, unless their respective languages of action and of voice were mutually intelligible. The animal which, above all others, is a companion to man is the dog, and we observe how intelligible their proceedings are to each other. Every whine or bark of the dog, each of his fawning, savage, or timorous movements is the exact counterpart of what would have been the man's behaviour had he felt similar emotions. As the man understands the thoughts of the dog, so the dog understands the thoughts of the man, by watching his voice, his countenance, and his actions. A man can irritate a dog by laughing at him, he can frighten him by an angry look, or calm him by a kindly bearing; but he has less hold over an ox or a sheep, and none at all over many other animals. Who, for instance, ever succeeded in frowning away a mosquito, or in pacifying an angry wasp by a winning smile?

"The life of all beasts in their wild state is an exceedingly anxious one. From my own recollection, I believe that every antelope in South Africa has literally to run for its life once in every one or two days upon an average, and that he starts or gallops under the influence of a false alarm many times in a day. Those who have crouched at night by the side of pools in the desert, in order to have a shot at the beasts which frequent them, see strange scenes of animal life; how the creatures gambol at one moment, and fight at another; how a herd suddenly halts in strained attention, and then breaks into a mad-dened rush, as one of them becomes conscious of the stealthy movements or rank scent of a beast of prey. Now this hourly life and death excitement is a keen delight to most wild creatures, but must be peculiarly distracting to the comfort-loving temperament of others. The latter are alone suited to endure the crass habits and dull routine of domesticated life. When animals thoroughly enjoy the excitement of wild life, I presume they cannot be domesticated; they could only be tamed, for they would never return from the joys of the wilderness after they had once tasted them through some accidental wandering.

"To proceed with the list of requirements which a captured animal must satisfy before it is possible he could be permanently domesticated, there is the very obvious condition that he should be useful to man; otherwise, in growing to maturity, and losing the pleasing youthful ways that had first attracted his captors and caused them to make a pet of him, he would be repelled. As an instance in point I will mention seals. Many years ago, I used to visit Shetland, when those animals were still common, and I heard many stories of their being tamed: one will suffice:—A fisherman caught a young seal; it was very affectionate, and frequented his hut, fishing for itself in the sea. At length it grew self-willed and unwieldy; it used to push the children and snap at strangers; at last it was voted a nuisance, but the people could not bear to kill it, on account of its human ways. One day the fisherman took it with him in his boat, and dropped it in a stormy sea, far from home; the stratagem was unsuccessful: in a day or two the well-known scuffling sound of the seal as it floundered up to the hut was again heard—the animal had found its way home. Some days after, the poor creature was shot by a sporting stranger, who saw it basking, and did not know it was tame. Now, had the seal been a useful animal and not troublesome, the fisherman would doubtless have caught others, and set a watch over them, to protect them; and then, if they bred freely and were easy to tend, it is likely enough he would have produced a domestic breed.

"An animal may be useful as a domestic animal, and yet the circumstances in which the savages are living may make it too troublesome for them to maintain a breed. Mr. Scott Nind says, 'In the chase the hunters are assisted by dogs, which they take when young and domesticate. After finding a litter of young, the natives generally carry away one or two to rear; in this case, it often occurs that the mother will trace and attack them; and, being large and very strong, she is rather formidable. At some periods food is so scanty as to compel the dog to leave his master and provide for himself, but in a few days he generally returns.' Mr. Galton next considers

the qualities which are likely to render a collection of tamed animals useful in the eyes of a savage, and then gives the following recapitulation of the conditions under which wild animals may become domesticated:—"1, they should abound in a wild state; 2, the natives should be hunters; 3, the animals should be hardy; 4, they should have an inborn liking for man; 5, they should be comfort-loving; 6, they should be found useful to the savages; 7, they should breed freely; 8, they should be gregarious. I believe that every animal has had its chance of being domesticated, and that those which fulfilled the above conditions were domesticated long ago. It would follow as a corollary to this that the animal creation possesses no more animals worthy of domestication, at least for such purposes as savages care for.

**"Elephant.**—An apparent exception to my reasoning lies in the fact that the African elephant is now untamed. Whatever the negroes may have done in ancient times, either for their own purposes or for those of the Phenicians, it is certainly not domesticated, nor even kept alive at the present time. There are probably few bolder elephant hunters than the Africans, but they are not elephant tamers. How is it that the Hindoos domesticate when the Africans do not, if we assume that domestication has always been performed by savages? The answer is easy. I doubt if the first domestication of the Indian elephant took place in savage times, and I am sure that three of my conditions are not fulfilled in Africa. First, elephants are not sufficiently abundant; nor, secondly, is the character of the country such as to admit of their easy capture. Africa is different from Ceylon, where the elephants swarm in dense forests, in which palisadings can easily be erected for catching them, and woodbines found for lashing them after they are caught. Africa is on the whole a bare and open country, over which the elephants migrate. There are few places where stockades could be erected with a chance of being used with frequent success. Thirdly, the animal would be useless to savages, especially in Africa. It is mostly a land of upland grassy plains, excellent for oxen, which abound, but not at all suited for elephants, who could only obtain their living by ravaging in the woods. An African who had a young elephant could not maintain it. India is differently circumstanced: there the maintenance of the elephant is easy. Fourthly, no animal is more easily tamed than a young elephant, but he must be watched all his life, for if he escapes into the woods he reverts to absolute wildness. It would be inconsistent with the habits of a savage to tend him with that continuous care. I should explain their domestication in India in this way. Some would be caught young and tamed, others would be captured full grown. The taste of an oriental prince in remote times would be gratified by the monstrous sight of an imprisoned elephant. It would be a spectacle of terror to his people. It would have been as obvious, then as now, to make the huge creature the executioner of men condemned to death. There is as much reason that the frequent capture of elephants should be ordered by an Indian prince for the display of his tyranny, as that a Caffre chief like Dingaan should order his young men to take lions alive. The experience of elephant captors would soon bring to light the curious physiological trait of that animal, which is shared in some degree by the horse, of yielding an abrupt and permanent submission to the man who first vanquished him.

"To conclude. I see no reason to suppose that the first domestication of any animal, except the elephant, implies a higher civilization among the people who established it than that of barbarian hunters. I cannot believe it to have been the result of a preconceived intention, followed by elaborate trials, to administer to the comfort of man. Neither can I think it arose from one successful effort made by an individual, who might thereby justly claim the title of benefactor to his race; but, on the contrary, that a vast number of half-unconscious attempts have been made throughout the course of ages, and that ultimately, by slow degrees, after many relapses, and continued selection, our several domestic breeds became firmly established."

Professor Owen commented on the paper in very flattering terms; especially praising its suggestiveness, its exhaustiveness, and the elegance of its style. He described the first introduction of the turkey from America, and thought it had become readily domesticated, here, because our ancestors had found it already tamed, if not partly domesticated by the Americans. He then entered into the origin of the cat, and traced it



# THE READER.

26 DECEMBER, 1863.

from a two-fold source; the one, the wild cat, that was spread throughout the north of Europe and of Asia, the other from Egypt. He doubted the author's belief that elephants were more sparse in Africa than in India, because two-thirds of the ivory imported into England came from Africa.

Mr. Poole and Mr. Goodwin both spoke on ancient Egyptian evidences; the former believing the cat to have been first tamed as a sacred animal, and its utility discovered afterwards.

Mr. Wallace mentioned sacred places in the Malay Islands where the squirrels in the trees and the fish in the ponds were also sacred, and consequently very tame.

Mr. Markham said the Indians in the Andes tamed gulls, and were said by old writers to have bred them in large quantities.

Mr. Bates mentioned that the tapir had frequently been tamed in the valley of the Amazon, and that the natives were exceedingly fond of taming birds; they made them ridiculously tame. He added that none of the tamed animals of that part of South America bred in confinement.

Mr. Crawford thought the elephant was not caught or tamed in Africa simply because the negroes were too barbarian and incapable.

Mr. Galton replied that the fact of two-thirds of the ivory being imported into England from Africa did not disprove his assertion of the greater abundance of that animal in its haunts in Asia. African cow-elephants had tusks half the weight of those of the bulls; whereas Asiatic cow-elephants had no tusks at all. A herd of five African beasts—one bull and four cows—would carry three times the weight of ivory of the same number of animals in Asia. Besides this, the African elephant hunter was living on his capital. He was exterminating the beasts to support a current demand. During the last twenty years elephants had been destroyed throughout a frontier land of many hundred miles in breadth, both in the Nile countries and in Southern Africa.

**Royal Geographical Society, 14 Dec.** Lord Strangford in the chair. THE first paper read was entitled "Notes on the Island of Formosa," by Robert Swinhoe, F.G.S., &c., H.M.'s Vice-Consul at Tai-Wan-Foo, on the island itself.—The island of Formosa is a *foo* or district of the Chinese province of Fokien, and is governed by a special Taou-Tai, who may memorialize the throne direct. Mr. Swinhoe doubts whether, owing to its bad anchorage and bad harbourage, Tai-Wan-Foo can ever become a centre of British trade, especially as there are known to be other and far more suitable ports. After marching overland to Tai-Wan-Foo, which is described as girt by a high battlemented wall, six miles in extent, the paper mentioned that the town was fast going to decay owing to the silting up of the river. The difficulty of navigating the coast of Formosa is great, and there are numerous wrecks of vessels that are compelled to run for a port, and are ignorant of several excellent harbours unsurveyed near the south end of the island. On the north-west coast is the Tam-suy river, which Mr. Swinhoe seems to think destined to become the British port of trade, there being sixteen feet of water at high tide over the bar. The capital, Foo-Chow, is not far distant, and there are several natural landmarks for facilitating navigation. The chief danger is from the freshets in the early summer, when the mountain-snows melt. The river in its upper course is formed by two chief branches, near one of which are sulphur mines. Among other improvements effected by native skill is their having, about forty years since, diverted a large stream of water so as to make amends for the very bad water on the plains. There is a wooden aqueduct, five feet deep, eight feet broad, and about 360 feet in length, which has been rendered water-tight with Chinese cement. Not far distant from this the territory of the aboriginal savages inhabiting the east coast is reached, where the division line is strongly marked by the Chinese side being denuded of trees for the cultivation of the tea-plant, while the native side is covered with the usual forest vegetation. Great quantities of rain fall from November to May, making the climate comparatively cold, as is evidenced by a table drawn up with considerable care. This excess of moisture the author attributes to an oceanic stream known as the Kuro-sino, which departs at the south cape of Formosa, and extends along its east side and past the eastern shore of Japan, even to the Kurile islands, and is supposed to run for some distance alongside of a much warmer stream coming up from the Philippines.

The Chairman believed the Society would join him in echoing the opinion of Mr. Swinhoe that

the Hydrographic Office should take into immediate and serious consideration the unsurveyed state of the coast of Formosa, and especially the fact that, when an appeal was made to the Admiral in command at Hong Kong, he expressed his inability to grant assistance. He thought some suggestion might advantageously be brought to bear upon the Admiralty.

Admiral Collinson said he looked upon Formosa as in some measure a child of his own. In the course of his survey of the Pescadores he occasionally caught glimpses of the far-off island, and availed himself of the opportunity to visit it; he afterwards gave to the great mountain the name of Mount Morrison, a name which he believed all those who were acquainted with our original connexion with the Chinese would acknowledge ought to be perpetuated throughout all ages. After his survey of the Pescadores, on his return to Hong Kong, Sir Thomas Cochrane desired him to go up the east side of Formosa. It was a *terra incognita*. He went round in a little brig, which he commanded, and coasted along in search of a harbour. The coast line was nearly straight: there were no indentations, and the boulders on the shore were so large that they gave some idea of the immense force of the ocean-current which carried them there. The great equatorial current set in on the island in a more wonderful manner than it did in any part of the Atlantic. Off Steep Island, he was carried away one day 91 miles against the wind by the current, and on the following day 103 miles. The whole force of the motion of water given by the equatorial movement through the Pacific Ocean reached the island of Manila; it then flowed up along the island of Formosa, and from thence on to the coast of Japan; but its greatest strength was felt at Formosa and Japan. He had no hesitation in saying that the current would be found to run at the rate of four and a half to five miles an hour. With respect to coal he might state that, finding no anchoring place but the little Sau-o Bay, they went round to Kelung Bay, and in pulling up the river they met with junks laden with coal. It was not known before that coal had been found in this part of the world. He was called to make an examination of it, and he went to the mines, which were about a mile and a quarter from the beach, and found them in a very primitive condition, worked simply by adits. They had no means of lifting, and the only seams which could be worked were those which could be worked from the surface. Whether a seam would be found by sinking was the province of the geologist rather than the nautical surveyor.

Sir Harry Parkes said he was afraid he should scarcely be able to speak upon all the points suggested by the Chairman, for it was rather a complicated and little-known subject. Mr. Swinhoe had rendered good service in drawing attention to an island of immense extent, which was probably as much a *terra incognita* as any other unexplored part of the continent of Asia. It was less a *terra incognita* to Europeans some time ago than it was in the present day, for two centuries ago it was claimed as a European possession. The Dutch occupied it from 1622 to 1662. At that time, wishing to share with the Portuguese and the Spaniards in the trade of the East, they took possession of the Pescadores Islands as a check to Macao on one side, then held by the Portuguese, and on the other to the Philippine Islands, which belonged to the Spaniards. At the instance of the Chinese they relinquished the Pescadores Islands and established themselves on the island of Formosa, which up to that time had not been formally claimed by the Chinese, although separated from them by a channel only ninety-five miles in width. They themselves suggested that the Dutch should take possession of the island. At that time another power, which had lately come into notice, the Japanese, were also located there; and, whenever the Chinese and Japanese came in contact in those days, the Chinese went to the wall. The Japanese followed a very different policy then from that which they pursued now. They were then the adventurers of the East, and they supplied mercenary troops to many Asiatic nations. They had flourishing colonies in the island of Formosa in the fifteenth and sixteenth centuries; and perhaps it was with the politic intention of setting one race against the other that the Chinese suggested to the Dutch to go there too. However, when the Dutch went there, they found not only the Japanese, but also the Spaniards, and they had to expel both before they became masters of the island. Masters of the island they scarcely continued to be: for, in consequence of the great civil troubles which set in throughout the whole of China in the middle of that century,

swarms of Chinese flocked over into Formosa, against whom the Dutch were scarcely able to contend; until at last a famous piratical chief, who had been strong enough at one time to contend with the Tartars for the empire of the South, was driven from the country, and, crossing over to Formosa, he in turn expelled the Dutch from that island. Following the usual course of events, the pirate himself was eventually subjected to the Chinese government; and, as late as 1682, the Chinese for the first time claimed jurisdiction over Formosa, and incorporated it with their territories. It was now called a *foo*, which was a territorial division, there being no less than 260 divisions in the whole of China. From that time Formosa ceased to be of much importance to the European; and even after our first treaty, though the coasts of China were thrown open to us, yet notwithstanding the attractive name that it bears, Formosa was avoided by sailors and navigators in consequence of the great current flowing up one side of the island of which Admiral Collinson had spoken. There was a similar strong stream running down on the other side, so that it was very difficult for navigators in these days to go by the coast of China, in consequence of the island of Formosa being so much in the way. The South Cape was about the very worst point for a vessel to get on shore; for on that extreme point of the island there was a particular aboriginal tribe, numbering 200 or 300 individuals, who had an unfortunate passion for human heads; and it was a habit with them to murder any foreigner that came in their way. He had occasion to make the acquaintance of these people about twelve years ago, when one of our vessels was lost on that point, and he was sent over by her Majesty's Government to make some inquiries respecting the missing crew. They succeeded in rescuing two of the men, who were in the hands of another tribe on the western point, the wreck having taken place on the eastern point. These two men had been bought by the Chinese at six dollars a head, and had been in captivity with them six months. The South Cape had always proved dangerous to us. Two other vessels, the *Nerbuddah* and the *Ann*, were both wrecked there: one in coming down from China, and the other in going up, in consequence of the strong oceanic currents which prevailed on the coast. That was in the year 1842; and, although the crews of those two vessels did not fall into the hands of savages, but into the hands of the Chinese proper, they were treated in no better way; for, out of a crew of 240 on board the *Nerbuddah*, two only remained with their lives, and out of fifty-seven which formed the crew of the *Ann*, ten only remained—the others having been taken to the capital of Formosa, and, after being kept in captivity there, murdered in cold blood. This was the character which Formosa bore to us: wrecks in the north and south, judicial murders on the part of the Chinese, and bloody murders made by the aboriginal tribes. We had now turned over a new page in the history of our communications with Formosa. The opening of the island to British commerce was one of the last acts which that great British nobleman Lord Elgin, whose loss we now deplore, had accomplished by the treaty which he made with the Chinese. Regarding Formosa as a colony, certainly in one sense it was a colony of China, though a very great portion of it still belonged to the aboriginal tribes; and it was worthy of notice that in the island were found impinging upon each other the remnants of very distinct races of men. To take three parts, one was inhabited by the Chinese, another by the Malay, and the last by Japanese. In other parts it was difficult to say by what race it was possessed: some people were of Malay origin, and some of Polynesian; while still further north Mr. Swinhoe would say that the natives belonged to the aboriginal races of China. The island was very interesting in an ethnological point of view, because we had those distinct traces of different races of people. He was not surprised that Admiral Collinson did not find in the pictures of the aborigines presented to the meeting any very strong resemblance to his friends in Blackrock Bay, because he believed in that part of the country there were various races who were distinct from each other; certainly, those he saw were not so good-looking or so attractive as those which were represented in the pictures, who probably came from the northern part of the island. At present the island presented two different aspects, the western and the eastern one: the western one prosperous and commercial, the eastern one wild and still occupied by savage races; and Admiral Collinson stated that he found



# THE READER.

26 DECEMBER, 1863.

no vessels on that side. Now, the western side presented a striking contrast, for the narrow channel which separated the island from China had been for a long time crowded with vessels. Up to the last ten or fifteen years vessels used to be of the native type of junk. No one scarcely ever saw any junks there now, the trade being carried on in foreign bottoms. There was a large trade at Tam-Suy, and there was also a trade at Foo-Chow. Lord Elgin's treaty, in throwing Formosa open for trade, did not specify for any particular port. He stipulated that Taiwan should be thrown open to commerce, and it was afterwards for our consuls to find out which spot was the best suited for commerce. Mr. Swinhoe was perfectly right in considering Taiwan as unsuitable. He had visited that place himself, and he could confirm what Mr. Swinhoe said, that it is unapproachable to vessels drawing any depth of water; and he had no doubt that Foo-Chow in the south, and Tam-Suy in the north, were very suitable ports at which considerable commerce could be carried on.

The second paper read was "A Journey from Nazareth to Bozrah of Moab," by F. A. Eton, Esq.—The author commenced by stating that a fortunate rencontre with the Rev. Mr. Zeller, long resident in the country, induced the party of which the writer was a member to abandon the beaten track from Jerusalem to Nazareth and Damascus, and, starting eastward from Nazareth, to explore the Hauran, a country east of the Jordan, as far as Bozrah of Moab. Such a tour, it was found, occupied but a fortnight, and is entirely safe as well as deeply interesting if accompanied by any one personally acquainted with the Arab Druse Sheiks.

After an interesting description of the route, the Chairman said the part of the paper which was of special interest related to the visit to El-Lejah. El-Lejah was a country which had been unrecorded, and to the best of his knowledge untravelled. He did not know whether Burkhardt went into the country; but El-Lejah was a mountain fastness of curious geological formation, and he hoped Mr. Eton would favour them with a word or two upon the subject.

Mr. Eton said that the towns in El-Lejah were certainly very numerous, and the remains very interesting. In the town of Darnar they saw a great deal of that peculiar architecture which was common to the country. There were some great stone doors, ten or twelve feet high, which turned on their sockets with the greatest ease. They were of the greatest weight, and were hung on the ball-and-socket principle, at top and bottom, with a great solid stone as a lintel at the top and bottom. With regard to their extreme antiquity, there was reason to doubt it; but the doors themselves, and the materials out of which they were made, might be of very great antiquity. He had also great reason to doubt the antiquity of many of the houses at present standing. They were all of the same kind, one as like another as possible. As the ruins around the place were of Roman origin, he thought that the doors were not of greater antiquity. The last purpose to which they had been applied was a mosque; and in the mosque you could trace signs of a Roman temple; and in the material itself you could trace signs of a still older building. At one spot there was a specimen of Cyclopean architecture, consisting of large rough stones, put together with mortar: that was the only specimen they saw which seemed to be ante-Roman.

The particular part which the President had referred to as being untravelled before was that part which is arrived at immediately after crossing the Jordan. He understood Lord Lindsay traversed over the country near there, and he believed Dr. Beke had come across that route, but he thought that particular part where he and his party experienced the hospitality of the Arab Sheik had never been visited by Europeans before, at least there was no public mention of it. As to the identification of cities with names in the Old Testament, he was not prepared to say how far that could be established. No doubt there were many villages which might be identified rather by resemblance of names than any thing else, and at best the identity must be more or less fanciful.

**Society of Arts, Dec. 16.** Edwin Chadwick, Esq., C.B., in the chair.—The paper read was "On the Economic Value of Foods, having Special Reference to the Dietary of the Labouring Classes," by Dr. Edward Smith, F.R.S.—The author said that, while he allowed the great value of personal experience and general observation, from which, no doubt, much truth had been arrived

at, still their defect lay in the absence of any large guiding principle, and in the imperfect, or perhaps the erroneous, deductions drawn from them. Exact scientific knowledge should be called in to aid general observations, and to give bases for the conclusions. The economic value of foods depended upon the price paid for them, and the nutriment which can be obtained from them; and it was important to remark that the latter depends not only on the nutritive elements of which they are composed, but also the use which the body can make of them. It was at this point that deductions from chemical knowledge alone had led, and still were leading, to error. Nearly all the generalizations of Liebig on the nutritive value of food were based simply upon their chemical constituents, assuming generally that they would all be equally well digested and appropriated by the system. The author proceeded to point out what he conceived to be the fallacy of this view, and also made some observations corrective of the present popular description of nitrogen as the "flesh-forming," and carbon as the "heat-giving," elements. Coming to the question of bread, he argued that the popular prejudice against that which contained bran, or brown bread, was sound, and that the statement made by chemists that this was superior as an article of diet to white bread was incorrect. His reason was, that, although the bran was ascertained (chemically) to contain a larger proportion of nutritive elements, it was not capable of assimilation by the system, passing from the body almost entirely unchanged, and that therefore, all reasoning on the relative nutritive values of the two kinds of bread, founded merely on their chemical constituents, was fallacious. His own view was, that brown bread was a diet suitable only for the rich, whose food was usually superabundant, and not for the poor. The author then passed to the consideration of the nutritive power of all the principal articles of diet, and showed in a tabular form the relative amount of nutritious elements that each would supply for a given east. In conclusion, he expressed his intention, if an opportunity were afforded him at a future time, of continuing the subject by considering the combinations of foods in public and private dietaries.

**British Archaeological Association, Dec. 9.** George Godwin, Esq., F.R.S., F.S.A., V.P., in the chair.—The Chairman announced that the Council had had the honour of enrolling his Grace the Lord Archbishop of York as a Life Associate and Contributor to the *Collectanea Archaeologica*. Clifford W. Chaplin, Esq., and George Lane, Esq., were elected Associates. Various presents of books, drawings, engravings and photographs were received.

Mr. Gunston exhibited a portion of an iron buckler, with spike as an *umbo*, found at Dowgate Hill. The iron plate was studded with minute brass knobs.

Mr. Cumming exhibited the spike of a similar buckler from the Brocas Collection at Wakefield Park, Berks.

Mr. Irvine exhibited an interesting brass lock of the time of Elizabeth.

Mr. S. Wood exhibited some spoons of the time of Elizabeth, found on pulling down an old house at Maidstone.

Mr. F. J. Baigent exhibited an interesting series of bosses in the vaulting beneath the tower of Winchester College, consisting of monograms and other devices with shields of arms—the whole of which Mr. B. has been successful in reading. Mr. Baskcomb exhibited an ancient nut-cracker and a sportsman's companion found at Tutbury Castle. Mr. H. Godwin exhibited a fine silver watch of the seventeenth century. Mr. Irvine produced tracings of tiles and tiles from Wheatland Abbey, South Wales; St. Nicholas's Church, Ludlow; Pershore Abbey; also from Dorchester, Axon, and Westminster.

Mr. Saxe Bannister read a notice of two MSS. lives of Henry V., unpublished, in the British Museum and the Lambeth Library.

The Rev. E. Kell gave an account of the finding of further Roman Coins in the Isle of Wight.

Mr. Roberts read a paper on Brixworth Church, Northamptonshire, and exhibited illustrative drawings, plans, &c. This gave rise to an animated discussion between the author, Mr. Irvine, and the Chairman.

**Syro-Egyptian Society, Dec. 8.** Dr. Camps in the chair.—A PAPER was read by W. H. Black, Esq., F.S.A., "On Roman Mensuration in the Eastern Part of the Roman Empire."—The principal object of this paper was to call attention to

the deficiency of exact plans and measurements of cities and other places in the East where traces of Roman mensuration might appear, as they were actually found in all ancient cities and towns of the Western Empire.

## MEETINGS NEXT WEEK.

MONDAY, DECEMBER 28th.  
INSTITUTE OF ACTUARIES, at 7.—12, St. James's Square.

TUESDAY, DECEMBER 29th.  
ROYAL INSTITUTION, at 3.—Albemarle Street, Piccadilly.  
"Electricity at Rest and Electricity in Motion:" John Tyndall, Esq., F.R.S. Juvenile Lectures.

THURSDAY, DECEMBER 31st.  
ROYAL INSTITUTION, at 3.—Albemarle Street, Piccadilly.  
"Electricity at Rest and Electricity in Motion:" John Tyndall, Esq., F.R.S. Juvenile Lectures.  
LONDON INSTITUTION, at 7.—Finsbury Circus. "Derivatives of Alcohol—Acetic Acids, Aldehyd, &c., Acetone:" J. A. Wanklyn, Esq., F.R.S.C.

SATURDAY, JANUARY 2nd.  
ROYAL INSTITUTION, at 3.—Albemarle Street, Piccadilly.  
"Electricity at Rest and Electricity in Motion:" John Tyndall, Esq., F.R.S. Juvenile Lectures.

## ART.

### ART NOTES.

HER MAJESTY has commissioned Mr. Kenneth M'Leay, R.S.A., of Edinburgh, to paint a whole-length portrait of his Royal Highness Prince Alfred in water-colours. The prince is to be represented in Highland costume, and a duplicate of the portrait is also to be prepared by Mr. M'Leay for the royal gallery at Windsor.

ACCORDING to a paragraph in the *Scotsman* newspaper, the Queen has authorized the transference from the galleries of Hampton Court to Holyrood Palace, Edinburgh, of a considerable number of portraits of personages connected with Scottish history. The particular paintings so to be transferred have not yet been enumerated; but it is understood that they will be those portraits of which there are duplicates at Hampton Court.

At the sale of the valuable contents of Studley Castle, Warwickshire, which lasted seven days, and at which Mr. Lye, of the firm of Fairbrother, Clark, and Lye, presided, there was a considerable competition for some portraits by Reynolds and Gainsborough, and for other paintings and works of *vertu*; and the whole realized upwards of £10,000.

The north court of the South Kensington Museum, closed for some time, in order to be rearranged and decorated, will be re-opened for the Christmas holidays. The designs for the figures of William of Wykeham, Cimabue, Michel Angelo, Wren, and Hogarth, executed in mosaic, are placed in the south court. The constructive forms and other parts of this court have been decorated by Mr. Godfrey Sykes, who has also prepared a design for the Prince Consort's portrait, to be executed in mosaic.

THE "Upper Council for the School of Fine Arts" in Paris has been constituted. Its honorary president is the Duc de Morny. Besides several painters, sculptors, and architects, the academicians Dumas and Merimée, General Noizet, and Théophile Gautier belong to this council.

## MUSIC.

### MR. LESLIE'S CHOIR.

MR. LESLIE'S concert of last week was of a kind which promised that the ninth season of these delightful performances will not fall short of the interest of former years. The programme may be quoted as giving an idea of the plan to be followed in future concerts, some of which it may not be possible to notice as fully as we could wish in these columns.

#### PART I.

Madrigal—"Merrily wake Music's measure".....John Barnett.  
Thirty-three Variations for the pianoforte.....Beethoven.  
Herr S. Blumner.  
Madrigal—"Stay, Corydon".....John Wilbye.  
Song—"The lark's message".....Henry Leslie.  
(first time of performance)  
Madame Lemmens-Sherrington.  
Hunting song.....(first time of performance).....Henry Smart.  
Morceau de Concert pour Violon, "Souvenir de Haydn" Leonard.  
M. Lotto.  
Ode to St. Cecilia, for soprano Solo and Chorus, with Organ accompaniment.....Spohr.  
Soprano solo, Madame Lemmens-Sherrington.  
(first time of performance.)

#### PART II.

Madrigals—{"O ye roses".....R. L. Pearsall.  
"Sing we and chaunt it"}  
(first time of performance.)  
Wagner's Tannhauser March—transcribed for the pianoforte.  
Herr S. Blumner.  
Part Song—"The first twitter of Spring".....J. G. Calcott.  
(first time of performance.)  
Air—"Ah! quelle nuit".....Auber.  
Madame Lemmens-Sherrington.  
Solo, for Violin—"The Witches' dance".....Paganini.  
M. Lotto.  
Duet—"The Fairy Haunted Spring".....Henry Smart.  
Miss Taylor and Miss Alice Stanley.  
Part Song—"The Troubadour".....Henry Leslie.



# THE READER.

26 DECEMBER, 1863.

If there is a fault in this selection it seems to be that of being *too* interesting. Of the eight choral pieces, five are new to the choir and the public, and the remaining three are unfamiliar. To such an abundance of what is new and stimulating to a listener's curiosity would it not have been wise to have added just a little of what is old—some one piece proved to have the power of entirely charming those who hear it? We should say, with deference to Mr. Leslie's judgment, that it would be a safe plan in writing programmes for such a choir as his to make a list of the, say, twenty or thirty pieces acknowledged and proved to be the most perfect in their several kinds—the few things which stand out from the general mass of music as unmistakable masterpieces, which have delighted thousands, and are certain to delight thousands more till a millennium or a new geological era puts an end to our present notions about music. Such a list might be headed, to instance specimens, by the "Ave verum" of Mozart, and might include some three or four of Mendelssohn's part-songs, a dozen madrigals of the Elizabethan time, with like excerpts from the works of later schools; and from this list of precious things it might be a rule to put into every programme at least one or two pieces. Due regard would thus be had to the thousands of new lovers of beautiful music who are perpetually growing into concert-goers—on the principle of the quack pill-doctor, who said that he acted on the fact that 20,000 fresh fools were born in England every week—and the strain of listening to novelties would be tempered by the recalling of old and familiar sensations of beauty. This is only a suggestion by the way; and Mr. Leslie's own observation is no doubt a safer guide than the advice of any number of on-lookers; but energetic leaders like himself, immersed in a favourite pursuit, are certainly apt to forget that what is familiar to them is only very partially so to the great mass of people whom they address. Novelty, however, was sufficiently appropriate to the opening concert of a season, and none can have found the performance of Thursday week dry or dull. The chief piece in the list, Spöhr's "Ode," is a solid, but not severe bit of music, and the choir will probably please their friends by repeating it. It consists of three short movements, an opening *adagio*, of about the same character as the first chorus of "The Last Judgment," an *allegro* for soprano solo with chorus, and a fugued *finale*. This melody of the solo is sufficiently bright and stepping, with occasional florid triplet passages, and the soft accompanying chords of the chorus come in with beautiful effect. Both Madame Sherrington, the soloist, and the choir distinguish themselves here. The third movement is based upon a bold subject, regularly worked, and ending in a free "coda." The piece was accompanied, and with not bad effect, by the organ, played by Mr. Ward; but the original score embraces orchestral accompaniments written for a full band, drums only excepted. The work may certainly be called an addition to our available list of cantatas. It remains to be seen whether it takes the public by any stronger hold than that which the mere name of Spöhr must always give. Mr. Smart's "Hunting Song" was a novelty of a very different kind, one of a set of six which Messrs. Novello have lately issued in their "Part-Song Book." They are written, without any disguise, on the Mendelssohnian model, and have one merit, which is not always felt in their prototypes—namely, that the writing is perfectly vocal. We scarcely know any part-writing more irreproachable in this respect than Mr. Smart's. The capacities and compasses of the quartet of voices are most carefully studied, and not a single crudity of interval is allowed to mar the smoothness of the result. The "Hunting Song" has, in addition to these merits, a pleasant gaiety and freshness, and a considerable amount of *entrain*. Mr. Smart's powers, however, are felt to greatest advantage in pensive music. His vivacity wants the indefinable spontaneity which has characterized, perhaps, in this age at least, none but the greatest geniuses. Of Mr. Callcott's part-song we cannot think so well, though it won an encore. The impression it made was decidedly that of being commonplace. Mr. Callcott has written far better things—witness his really capital part-song, "Autumn's Treasures." The two madrigals of Pearsall are new to the public, being from a set of a dozen only lately published by Messrs. Hammond. The first, "O ye roses," is a very pleasant specimen of the well-knit smoothly-flowing six-part madrigal—to be regarded rather as a mass of harmony than as an assemblage of melodies, and excellently fitted to bring out the tone of a choir like Mr. Leslie's.

Its points were taken up delicately and distinctly, and it brought out the merit in which these singers are unsurpassed, or rather unrivalled—their consummate skill in giving the swell and fall, which is such a charm in this sort of music. The other piece, "Sing we and chaunt it," is a simple but pretty little "fal-lal"—would that we had more such—such artless, merry music is always welcome. This trifle took the fancy of the audience, and was encored. Wilbye's "Stay, Corydon," a delightful madrigal, was sung with a precision worthy of the choir and of the music. But for Mr. Leslie and his troop, these wonderful relics of great geniuses would almost be fading from the recollections of our nineteenth-century amateurs. Madame Sherrington's performance of "The Lark's Message" was a wonder of florid execution. The piece is a show-song, with imitations of bird-chirping and infinite vocal gymnastics. It is likely to be popular in the mouths of the one or two singers capable of producing it. Madame Sherrington was vehemently asked, but declined to repeat it. The instrumental music appears at these concerts only as a *hors-d'œuvre*. Herr Blumner, whose playing is too seldom heard to justify a decided judgment on its value, chose his pieces not unwisely. The thirty-three variations and the Liszt-Wagner Fantasia have at least the interest of being mutually antipodal; but M. Lotto seems to have a faculty for selecting the dullest of dull media for displaying his accomplished execution. The "Morceau de Concert" was chiefly made up of pointless variations on the "Austrian Hymn," and the piece which he substituted for Paganini's "Witches' Dance" was an equally foolish string of the vulgarest street tunes of the period.

The concert, however, taken as a whole, was interesting and pleasant. The hints which Mr. Leslie gives of the pieces he has in hand seem to imply that the rest of the series will be the like. Whatever the choir sings, its mere manner of singing is so exquisite as to be charming enough in itself; but Mr. Leslie evidently does not hold the belief—illustrated in the practice of the Cologne choir—that perfection of mechanical execution is the all in all of choral singing. He rightly acts upon the principle that so splendid an instrument as a well-trained choir ought to be used in the production of music worthy of its powers. Professor Bennett has promised him an eight-part anthem. The author of the "May Queen" and of the Exhibition Ode being, too, an enthusiastic Bach-ist, should write *con amore* for the best of our English choirs.

R. B. L.

## MUSICAL NOTES.

A HAMBURG account of the performance of the "Messiah" lately given in that city, and in which Mdle. Titiens sang, gives a curious instance of the different ways in which the same work may be rendered in different places. Mdle. Titiens, it appeared, sang the "Comfort ye" (Tröstet Zion), and it is mentioned as noticeable, that, contrary to common practice, the "Rejoice greatly," usually in Germany assigned to a tenor, was also sung by her. A number of what we think in England the finest choruses were left out, among them were, "He shall purify," "And with his stripes," "Let all the angels," and (strangest of all), "He trusted in God." Mdle. Titiens, it seems, would accept no remuneration for her services to the music and charities of her native town. A present of jewellery was given her in testimony of the gratitude of the Hamburgers.

MR. CHARLES GODFREY, Bandmaster of the Coldstream Guards, died on the 12th inst., aged seventy-three. For many years past at our garden fêtes and out-door popular celebrations—there has been no more familiar figure than that of this old musician. The memory of him will be mixed up with many pleasant recollections of gay assemblies on sunny lawns, where his bâton might be seen guiding the splendid band of the Coldstreams. His son holds the same office in the Fusilier Guards.

MR. WALTER BOLTON, the young tenor singer who was lately coming into notice in England, is now with his wife, Madame Bordognoni, an Italian vocalist, singing at the opera at Padua. Both artists are establishing a reputation, according to the account in a foreign paper.

THE "Troyens" of M. Berlioz is continuing its career of success at the Théâtre Lyrique. A good notion of the structure of the opera may be got from a full analysis of the piece, with musical quotations, given in the two last numbers of *The Orchestra*.

M. JULLIEN concluded on Saturday last what may perhaps be called a successful series of Promenade Concerts. Successful, that is, in reference to the rough standard which usage has fixed for such entertainments: for there was throughout the most startling mixture of the good and the bad, refinement and coarseness, pure music and vulgar noise. The latter seemed to gain the ascendancy during the last week, when the distracting din of the so-called "Congress Quadrilles" was no longer compensated by the exquisite playing of M. Sivori.

THE Leipsic Gewandhaus Concerts are in the height of their season. A Symphony in A, by Judassohn, and a Psalm for Chorus and Orchestra, by Herr Bargiel, appear in the programmes of the 7th and 8th concerts. At the first of these Madame Clara Schumann played the piano, and at the other Herr Auer made his first appearance as solo violinist.

THE preparations for the Three Choirs' Festival, to be held at Hereford next autumn, have already begun. A list of forty-five stewards is announced. The date of the Birmingham Festival has also been fixed for the 6th September.

## MUSIC FOR NEXT WEEK.

DECEMBER 25th to JANUARY 2nd.

WEDNESDAY.—"Creation," by the National Choral Society (Mr. Sims Reeves, &c.), Exeter Hall, 8 p.m.

SATURDAY.—Mr. Howard Glover's Concert: St. James's Hall, 1.30 p.m.

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## THE DRAMA.

### THE CLOSE OF MR. AND MRS. CHARLES MATHEWS'S ENGAGEMENT, &c.

MR. B. WEBSTER'S announcements in regard to the St. James's Theatre, which he is to open to-night, make it certain that, although a new comedy is in preparation for Mr. Mathews at the Théâtre des Variétés, he will not leave the London stage for some time to come. During the past week, "Silken Fetters" having been sent to limbo, he has been playing in some of his best-known characters, *Sir Charles Coldstream* in "Used Up," *Mr. Affable Hawk* in "The Game of Speculation," *Puff* in "The Critic," and *Paul Pry*. The latter character is one which he generally plays only on his benefit-nights, when it is sure to attract a large audience. His *Paul Pry* bears very little resemblance to the famous creation of Liston; but it is an admirable assumption, in which the hungry inquisitiveness of the untiring busybody is brought out with wonderful comic force. As the dauntless speculator, *Mr. Affable Hawk*, who, in the face of imminent ruin, asks only as much time as the world takes to "turn round," he is still as irresistible as he was when he first took London by storm in this character—translated from the "Mercadet" of Balzac, studied and produced, if we remember rightly, within the short space of a week, and played at the Lyceum for nearly an entire season. Since the withdrawal of "Silken Fetters," Mrs. Charles Mathews has nightly continued her performance of *Medea* in the burlesque of "The Golden Fleece."

The managers of the Olympic, wisely determining not to interfere with the extraordinary run of prosperity enjoyed by "The Ticket-of-Leave Man," have announced their intention to defer the production of the Christmas piece which they had prepared, substituting for it "B. B.," a farce in which Mr. F. Robson made much fun at the time of the Sayers and Heenan fight, and which is no doubt now to be introduced *à propos* of the late prize-battle. Mr. Atkins will play Robson's part.

A new and original serio-comic drama, by Mr. E. Falconer, in which Mr. Phelps will perform the leading character, will be produced at Drury Lane on the 9th of next month. The piece is to be called "Night and Dawn," and will be very strongly cast.

At the New Royalty, on Boxing-night, instead of a specially-adapted holiday piece, the managers are going to bring out a new comic drama in one act, five scenes, and six *tableaux*, entitled "Madame Berliot's Ball; or, the Châlet in the Valley." It is by Mr. F. C. Burnand, who gallantly acknowledges his indebtedness to a French piece for at least one of the chief incidents of his plot.

In our glance at the forthcoming Christmas pieces last week, we somehow spoke of Mr. J. Payne as the prince of modern pantomimists; there are, perhaps, few readers who need to be told that we referred to Mr. W. H. Payne.



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HUNGARY.—The equitable readjustment of the wine duties finally made by the Chancellor of the Exchequer, admitting wines below 30° of spirit instead of 18° as first enacted, has enabled me to import and supply the stout and superior growths of this country without any advance in price, and it is with increased satisfaction that I announce the cordial approval of those of my friends who have tried them. All writers on the capability and resources of Hungary express their surprise at the quantity annually produced, being no less than 300 millions of gallons, constituting her one of the largest wine-growing regions in Europe; and it is further deserving of remark that Hungary and Greece are the only countries of any note that have hitherto escaped the oldium. The character of the red class may be described as a stout Burgundy, with a full claret flavour, and generally they are stronger than either French or Rhenish wines. The main reason for this may be sought in the species of grape, in the peculiarities of the soil, in the exceptional climate of the country, and finally, perhaps, in the fact that in Hungary the vineyards occupy the sunny slopes of high elevation.

The very general interest manifested by my statements regarding the specific character of the Hungarian wines, has induced me to obtain still further particulars respecting them, and I feel much pleasure in exercising the privilege afforded me of submitting to your notice the following analysis of various wines undertaken by Dr. Wm. Kietzinsky, an eminent analytical physician of Vienna, with a view, if possible, to supplement from other sources the useful qualities of Malagawine. He informs us that "The rather considerable ingredient of phosphate of ammonia in Malaga wine is one of the causes which secured for it the great celebrity it possesses as to its intrinsic worth; and from the undoubtedly great nutritive powers of the phosphate upon the system of the nerves, bones, and muscles, it can easily be understood why Malaga wine became almost the only one officially acknowledged to be the wine for convalescents. During a succession of inquiries into the definition and quantity of the free acid, the extract, and the alcoholic per-centage of some warranted genuine sorts of wine, I discovered that the phosphate magnesia always forms an essential part of the wine, without any difference as to the country or year of its growth, its standing-place, goodness, or age; but that the quantity of the phosphoric salt in the wines is subject to important variations, in a sure and direct proportion to the degree of the goodness of the wine; so much so, that the quantity of this salt affords, perhaps, a surer test of the goodness of the wine than the analysis of the extract or the alcohol itself. Heretofore we have had heavy wines,

possessing a high quantity of extracts; strong wines with high quantities of alcohol, light wines with a scanty extract, and weak wines having only a little alcohol. Each of these categories had its rightful designation and its dietetic circumference. To the arthritic patient the heavy wines would be fatal; for the sufferers from calculi it would be as dangerous to use wines of an oxalic sourness, as for those affected with tubercles the strong wines. Now, to these three main principles has been joined a fourth—the quantity of the phosphate. The phosphor is for the organic nature such a precious element, that everything able to furnish it should be held worthy of being encompassed within the halo of its own bi-chemical glory. The relative contents of phosphor in the wine must, therefore, influence aright the judgment as to its dietetic merits in general, and especially its therapeutic indication.

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MUNICH, April 18, 1861.

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(Signed)

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# INDEX.

**ABBEOKUTA and the Cameroons Mountains**, by R. F. Burton, 724

Abbott (G.) *The Good Spirit*, 631

About (Edmond). *Le Nez d'un Notaire*, 79

Academy Royal, *see* Art.

Adams (Rev. W.) *The Distant Hills*, 171; *The King's Messengers*, 171; *The Old Man's Home*, 171; *The Shadow of the Cross*, 171

Adams (W. H. D.) *Anecdotal Memoirs of English Princes, and certain Members of the Royal Houses of England*, 759; *Famous Ships of the British Navy*; or, *Stories of Enterprise and Daring*, 243; *Scenes from the Drama of European History*, 727

Address Introductory to a Course of Lectures on the Theory of Chemistry, by Alex. Crum Brown, 171

Adventures of Alfian, by J. Holme Burrow, 695

Adviser, *The*, by the Rev. J. Todd, 198

*Aeneid of Virgil in English Blank Verse*, by J. Miller, 369

African Exploration: *Abbeokuta and the Cameroons*, by Burton, 724; *Baron de Decken's Exploration of the River Juba*, 766; *Dr. Livingstone and Mr. Baker*, 89; *Miami, the Venetian Traveller*, 38; *Sources of the Nile, Journal of Discovery*, 752; *Speke's Journal*, 720; *Theodor von Heuglin's Journey to Bongo, in the Dor Country*, 117

After Long Years, by Mrs. Mackenzie Daniel, 370

Agriola (O.) *Polens Untergang und Wiederherstellung*, 283

Aiken (Dr.) and Mrs. Barbauld. *Evenings at Home*, 441

Aiken (The Rev. R.) *The Prayer-Book Unveiled is the Light of Christ*, 111

Allan (The Rev. J.) John Todd, and How he Stirred his own Broth-Pot, 727

Allegories Sacred, by Rev. W. Adams, 171

Allibone (S. Austin). *A Critical Dictionary of English Literature*, 374

Alps, *A Guide to the Western*, by John Ball, 76

Alton, *The Schoolmaster of*, by Kenner Deane, 55

Amasis, *The Ring of*, by Owen Meredith, 31

## AMERICA:—

American Finances and Resources, by Hon. R. J. Walker, 282; *American Views of the English Character*, 367; *An Errand to the South in the Summer of 1862*, by Rev. W. W. Malet, 135; *Anti-Slavery Cause in America and its Martyrs (The)*, by Eliza Wigham, 282; *Battle-Fields of the South*, 532; *Beecher, Mr., and British Opinion on America*, 463; *Biography of "Stonewall" Jackson*, 275; *First Year of the War in America*, by E. A. Pollard, 7; *Gospel of Peace*, according to St. Benjamin (The New), 345; *Jefferson Davis and Reputation*, by R. J. Walker, 61; *Lecture on the Alleged Violation of Neutrality of England in the Past War*, by M. Bernard, B.C.G., 62; *Military View of Recent Campaigns in Virginia and Maryland*, by Capt. Chesney, R.E., 135; *My Southern Friends*, by E. Kirke, 37; *Philosophy of the American War*, 99; *Slavery, a Letter to the Women of England on*, by Edward Yates, M.A., 313; *Washington, My Imprisonment in*, by Mrs. Greenhow, 660

Analogy of Thought and Nature Investigated, by E. V. Neale, 217

Ancient Britons and Druids, 51

Andersen (Hans Christian). *The Ice-Maiden*, 694

Andes, *A Mining Journey across the Great*, by Major Rickard, 190

Anecdotes: *Good Things for Railway Readers*, 141

Angler Naturalist, *The*, by Pennell, 189

Angler, *The Complete*, by T. Walton and C. Cotton, 60

Annuario Pontificio, 111

Ansted (Professor). *The Ionian Islands in the Year 1863*, 498

Anthropological Society, *see* Societies.

Anthropology, Waitz's Introduction to, by J. F. Collingwood, 535

Antiquaries, Society of, *see* Societies

Antiquities, School and Text-Books of Greek and Roman, 248

Apostolic Labours an Evidence of Christian Truth, by H. P. Liddon, M.A., 760

Archbishops of York, *Lives of*, by Rev. W. Dixon, 4

Archbishop Whately, *Death of*, 410; *Obituary Notice of*, 446

Archaeological Institute, 116; *Meeting at Rochester*, 146, 175; *see also* Societies.

Architecture, *see* Art.

Arctic Discovery and Adventure, by author of "Brazil," 36

Arithmetic, School and Text-Books of, 168; *The Civil Service*, by R. Johnston, 601

Armstrong (G. F.) *The Pirates of the Foam*, 602

Arnold (Thomas). *A Manual of English Literature*, 374

## ART:—

*Academy Royal*, 18, 42, 91; *Report of the Royal Academy Commission*, 188, 736; *The Prizes of the Royal Academy*, 737; *Royal Academy Soirée*, 92

*Architecture*: *The Course and Current of Architecture* by S. Huggins, 376; *The late Professor Cockerell's Drawings and Sketches*, 610; *Institute of British Architects*, *see* Societies.

*Art in Paris*, 262, 295; *Additions to National Collection of Pictures*, 327; *Art Collections*, 178; *Church*

## ART—continued.

*Restorations and Decorations*, 356; *French Academy of Fine Arts*, 422; *Musée Napoléon III.*, 485; *Paris Salon*, new statutes, 388; *School of Fine Arts*, 641; *The "Upper Council for the School of Fine Arts"*, 769

*Paintings, Pictures*: Mr. Armitage's "Vision of St. John," 90; Mr. Church's Picture of "Icebergs," 67, 119; George Cruikshank's Works, 19; *Royal Marriage*, by Frith, 92, 641; *The Lord's Prayer, L'Amour et Psyche*, by Lorenz Frölich, 30; "A Painter's Camp in the Highlands," two pictures, by Mr. Hamerton, 90, 177; "Icebergs," 67, 119; W. von Kaulbach's German Minstrel Hero, 357; Mr. E. Lear's Landscapes, 119; Leifchild, Mr., "Ruth and Naomi," 90; "Huss on the Funeral Pile," by Lessing, 43; Mr. Legros' Paintings, 118; *Discovery of Two Murillos*, 517; *Scandinavian Pictures*, 202; Selous's copy of the "Cenacola," by Leonardo da Vinci, 90; *Panoramas, Dioramas, and Mr. Telbin's Pictures*, 452; "Vision of St. John," by Armitage, 90; *Paintings from the Dresden Gallery*, 581; *The New Pictures in the National Gallery*, 177, 640; *Additions to the French National Collections of Pictures*, 327. *Frescoes*: Mr. Herbert's, in Westminster Palace, 148; *Battle of Waterloo*, by Mr. MacIise, 118; *Monitor, New Fresco*, 148; *Reichardt and the Imhof Frescoes*, 327; *Frescoes in St. John's Church, Islington*, 147. *Portraits*: Mr. M. Leay's Prince Alfred, 769; "Garibaldi descending from Aspromonte," picture of the last Milan Exhibition, 581; *Seidler's Goethe*, 485; *Speke and Grant*, 90

*Sculpture, Statues*: Mr. J. H. Foley's statue of Oliver Cromwell, 68; *Iffland*, 148; "Stonewall" Jackson, 43; *Ex-king of Bavaria, Ludwig I.*, 517; *Napoleon I.*, 517; *Baron Marochetti's statue of the Prince Consort*, 453; Mr. Thud's statue of the late Prince Consort, 485; *Berlin Schiller Statue*, 611; Mr. W. Perry's bust of Shakespeare, 453; *Victor Emmanuel and Garibaldi*, 517; *New Figures in the South Kensington Museum*, 769; *Sculpture for the Museum of Arms in the Vienna Arsenal*, 327; *Leifchild's marble group of "Ruth and Naomi"*, 90; Mr. J. W. Gilbert's Statue, 295. *Memorials, Monuments, &c.*: Mr. Noel Paton's Memorial of the late Prince Consort, 43; *Prince Consort Memorial*, 611; *Memorial Statue to the Earl of Fortescue*, 295; *Monument to Frederic William III.*, 517; *Monument at Quebec in honour of French and English Soldiers*, 581; *Monument to Garibaldi*, 485; *Kepler's Monument at Weil*, 485; *Körner's Monument*, 296; *Sir Henry Lawrence*, 15; *Murillo Monument in Seville*, 92, 327; *Sir E. Landseer's Lion*, 232

*Engravings, Etchings, &c.*: *Thoughts about Engraving*, 515; *Burchards' Collection of Etchings*, 453; *Second and Third "Lieferung" of Joseph von Führich's series of Sacred Illustrations*, 486; *Kaulbach's Goethe-Illustrations*, 148; *Engravings of Kaulbach's Frescoes in the Treppenhaus of the New Berlin Museum*, 581; *Morghen's print, "The Last Supper"*, 737; *Sens's Pen and Ink Drawings*, 641

*Photographs*: Mr. Victor Delarue's Photographs of the "Monuments of Italy," 357; *Dusacq's Photographic Excursions*, 327; *Photographs of the "Loggia" of Rafael*, 581; *Boydell's Shakespeare*, published by Mr. Booth, 581; *Photography applied to Sculpture*, 736; *A Selection of Photographs, under the title of "Souvenirs de la Galerie Pourtales"*, published by Goupil & Co., 148; *Photograph of Captain Speke*, 92. *See also* Christmas Books.

*Art Sales*: *The Picture Sales of the Season*, 231; *The Bicknell Collection*, 231; Mr. Grant's Collection of Pictures and Water-Colours, 581, 611; *Library and Collection of Music of the late Mr. E. Taylor, Gresham Professor*, 676, 708; Mr. Tunno's Collection, 20; *Sale at Studley Castle*, 769; *Messrs. Foster's Picture Sales*, 675, 707; Mr. J. Wadmore's Collection, 68; Mr. W. R. Bayley's Collection of Pictures, 92; Mr. Pemberton's Collection of Pictures, 20; *Chevalier N. Ivanhoff's Collection of Coins*, 38; *Pictures, Miscellaneous*, 43, 68

*Exhibitions, Galleries, &c.*: *Architectural Museum*, 91; *Arundel Society*, 295; *Society of British Artists*, Suffolk-street, 42; *British Institution*, 42; *Art Exhibition of the Colchester Literary Institution*, 43; *Exhibition of Modern Pictures in Cologne*, 421; *Crystal Palace School of Art*, 388; *Dresden Gallery*, 581; *Society of Female Artists*, 42; Mr. Flatou's Exhibition, 641; *French Gallery*, 42; *Graphic Society's Conversazione*, 736; *International Art Exhibition at Vienna*, 295; *Musée Napoléon III.*, 485; *Modern Exhibition at Milan*, 388; *National Gallery, New Pictures in*, 327; *National Portrait Gallery*, 485; Mr. Church's Panorama of the Civil War in America, 610; *Exhibition of Scottish Art*, 611; *Exhibition of Stained Glass at the South Kensington Museum*, 119; *Old Water-Colour Society*, 42; *Winter Exhibition of Cabinet Pictures in Pall Mall*, 580; *Winter Exhibition of Sketches and Studies by the Members of the Old Water-Colour Society*, 641, 675, 706

*Art-Notes*: *Tombs at Athens*, 148; *Report of the Austrian Commission on the International Exhibition*.

## ART—continued.

517; *Stained Glass Window for the Parish Church of Bradford, Yorkshire*, 485; *Artists' Corps-Supper*, 177; *Beck and the National "Gedenkblatt"*, 296; *Promotion of the Fine Arts in Berlin*, 422; *Restoration of the Tower of Canterbury Cathedral*, 485; Mr. Selous's copy of "Cenacola," by L. da Vinci, 90; *Dome of Cologne*, 485; *The Celtic Goddess, Nehalia, at Cologne*, 422; *The Chinese and Japanese Repository of Facts and Events*, by Rev. J. Summers, 171; *Screen of Cologne Cathedral*, 452; *Death of Mr. John Clark*, 485; *Memoir of Eugène Delacroix*, 263; *Deutscher Bildersaal*, G. Parthey, 408; *Egg, Augustus L.*, *Notes on the Life of*, 42, 91, 516; *New Etruscan Paintings, from Vulci*, 327; *The Electro-Metallurgic Works of L. Oudry*, 517; *Restoration of the Dome of Erfurt*, 178; *Fine Arts Journal*, 43; Mr. Gattley, Sculptor, 119; *The Goethe Prize*, 453; *Goethe Gallery*, 148; *Conversazione of the Graphic Society*, 707; *Death of Mr. James D. Harding*, 707; *Prize Plans for the Hamburg Museum*, 357; *Removal of Pictures from Hampton Court to Holyrood*, 769; *Art in Italy*, 388; *Sketch of Laroche*, 453; *Tomb of Leonardo da Vinci*, 263; Mr. Wyon's Medal to commemorate the Entry of the Princess of Wales, 203; *The Frankfurt Congress Medal*, 485; *Miniatures of the Middle Ages*, 388; *The National Museum of Naples*, 422; *Count Kuscheloff-Bedborodko's Donation to the Petersburg Academy of Arts*, 485; *The Uhlandsruhe*, 357; Mr. Graves and Mr. Frith's "Railway Station," 119; *Obituary Notice of the late Mr. Sheepshanks*, 484; *Decorations of St. Paul's*, 93; *Art Training School, South Kensington*, 388; *Sale at Studley Castle*, 769

*Art and Fashion*, with other Poems, by C. Swain, 531

Ashwell (Rev. A. R.) *God in his Work and Nature*, 171

*Astronomy*, *see* Science.

Atkinson (Rev. J. C.) *Stanton Grange*; or, at a Private Tutor's, 600

Auberlen, Gess, and others (Professors). *The Foundations of Our Faith*, 760

Austin (John). *Lectures on Jurisprudence*, 35

Austin (Sarah). *The Story without an End*, 727

Australia: J. M'Donnell Stuart's Explorations across the Continent of, 307; M'Kinlay's *Journal of Exploration in the Interior of*, 307

*Auteurs Brésiliens, La Brésil littéraire*, 106

*Autobiography*, Charles Knight's, 688

*Autograph Souvenir*, by T. G. Netherclift, 507

Aytoun's Lays of the Scottish Cavaliers, 727

Baby-Worlds, by Johannes von Gumpach, 504

Bache's Magnetic Chart of Pennsylvania, 40

Bain (Alexander). *An English Grammar*, 661

Ball (John). *A Guide to the Western Alps*, 76

Balloon Ascents, *see* Science.

Banerjee (Rev. K. M.) *The Mārkaṇḍeya-purāṇa, in the Original Sanskrit*, 163

Barbara's History, by A. B. Edwards, 723

Barbauld (Mrs.) *Hymns in Prose for Children*, 696

Barham's *Ingoldsby Legends*, 727

Barnes (the Rev. R. H. and the Rev. C. C. Bartholomew). *Addresses and Sermon of the Lord Bishop of Exeter*, 220

Barter (W. G. T.) *Life, Law, and Literature*, 12

Bartholomew (the Rev. C. C. and the Rev. R. H. Barnes). *Addresses and Sermon of the Lord Bishop of Exeter*, 220

*Battle-Fields of the South*, 532

Baumgarten (Prof.) *The Acts of the Apostles, Translated by Morrison*, 760.

Bayley (J. H. R.) *Oscar, and Autumnal Gleanings*, 167

Beach, a Book for the, by B. Jerrold, 219

Beale (D.) *The Student's Chronological Maps*, 141

Beattie of Montrose, by A. S. Mt. Cyrus, 58

Beck (Karl). *Jadwiga*, 172

Beeton's (Mr.) *Publications*, 409, 540, 644, 760

Beecher (Mr.), and *British Opinion on America*, 463

Being, *Mystery of*, by Nicholas Odgers, 217

Belgium, Murray's Handbook for, 273

Bellamy (John). *Translation of the Book of Daniel*, 170

Belot (Adolphe). *Les Indifférents*, 758

Bennett (C. H.) *Illustrated Books*, 728

Bernard (Mountague, B.C.L.) *A Lecture on alleged Violations of Neutrality of England in the Present War*, 62

Better Days for Working People, by Rev. W. Blaikie, 309

Bible Album, *The*, by W. H. Dulcken, 696; *Illustrated Editions of the Bible*, 696; *Dictionary of the Bible*, by W. Smith, 690

Bibliographer's Manual, by W. T. Lowndes, 436

Biggs (Frederick W.) *The Two Testimonies*, 62

## BIOGRAPHY (including Memoirs and Correspondence):

*Lives of the Archbishops of York*, by Rev. W. Dixon, 4; *Briefe aus den Jahren 1833 bis 1847 von Felix Mendelssohn Bartholdy*, 240; *Life of William Blake*, by Gilchrist, 529, 727; *George Beattie of Montrose*, by A. S. Mt. Cyrus, 58; *Memoirs of Jane Cameron, a Female Convict*, 658; *Anecdotal Memoirs of English Princes, and certain Members of the Royal Houses of England*, by W. H. Davenport Adams, 759; *Life of*



## BIOGRAPHY—continued.

Augustus L. Egg, 42, 91, 516; Goethe's Correspondence with Carl August, 132; Life and Character of John Howe, M.A., by Henry Rogers, 472; Biographical Memoir of Victor Hugo, 38; Thomas Raffles, D.D., LL.D., by J. B. Brown, 507; Théophraste Renaudot, par le Docteur Félix Roubaud, 505; Memoirs of the Life and Philanthropic Labours of Andrew Reed, D.D., by his Sons, 724; Industrial Biography, by Samuel Smiles, 560; The Life of Stonewall Jackson, by the Hon. J. M. Daniells, 539; "Stonewall" Jackson, late General of the Confederate States Army, 275; Martin Luther, by Samuel Neil, 539; Memorials of John Mackintosh, by the Rev. Norman Macleod, 313; Father Mathew, by John F. Maguire, M.P., 560; Chronicles of the Schönberg-Cotta Family, 726; Wilson, the Ornithologist, by Allan Park Paton, 172; Queens of Song, by Ellen C. Clayton, 625; Shakespeare, by Samuel Neil, 571

Biographia Britannica Literaria, by T. Wright, Anglo-Saxon Period, 374; Anglo-Norman Period, 374

Birch (Samuel). Translation of the Rhind Papyri, 433

Bird (S. Dougan). On Australasian Climates, 572

Birks (Rev. T. R.). The Ways of God, 600

Blaikie (Rev. W. G., A.M.). Better Days for Working People, 309

Blackett's descriptive Hand-Guide to Tunbridge Wells, by W. Gaspey, 408

Blake (C. Carter). Knox's Milne-Edwards' Zoology, 195

Blake's (Mr.) Publications, 143, 252, 409, 572

Blind, The, and the Deaf and Dumb, Education of, by A. Payne, 13

Bojesen (Mrs. M.). A Guide to the Danish Language, 407

Boujeau (J.). Itinéraire de la Suisse, Aix, et Marlioz, 372

Book of Ballads, 728

Book of Blockheads, by C. H. Bennett, 728

Book of the Passions, by James, 728

## BOOKS FOR THE YOUNG:

Blind Amos and his Velvet Principles, by Rev. P. Hood, 84; Dick and his Donkey; or, How to Pay the Rent, by C. E. B., 37; Fireside Chats with the Youngsters, by Old Merry, 694; School and Home: a Tale for Boys, 539; Howitt's Juvenile Series, 36; The Sister Guardian, by C. E. B., 111; Brave Bessie; or, the Epiphany Lesson, by C. E. B., 111; Tales about the Sea, by Peter Parley, 224; The Giants, and How to Fight Them, by Rev. R. Newton, D.D., 36; The Poet's Children, by Mary Howitt, 36; Willy Heath and the House-Rent, by the Rev. W. Leask, D.D., 36; The Boy's Own Volume, S. O. Beeton, 760; The Black Panther; or, a Boy's Adventures among the Red Skins, by Sir C. F. Lascelles Wrayall, 600; Little Blue Hood, by Thomas Miller, 571; The Little Darling at the Sea-Side, illustrated by Frölich, 601

Border and Bastille, 243

Botany, see Science.

Boyle (W. R. A.). Inspiration of the Book of Daniel, 82

Boys (Captain Edward). Narrative of a Captivity, Escape, and Adventures in France and Flanders during the War, 345

Brace (C. L.). The Races of the Old World, 32

Braddon (M. E.). Eleanor's Victory, 339; John Marchmont's Legacy, 692

Brameld (G. W.). The Holy Gospels, 61

Bray (Caroline). The British Empire, 695

Breakfast in Bed, by G. Augustus Sala, 363

Bréal (Michel). *Hercule et Cacus*, 112

Brehm. *Illustrirtes Thierleben*, 172

Brehat (A. de). Adventures of a Little French Boy, 503

Bride of Messina, The, by Schiller, translated by Adam Lodge, M.A., 141

Brierley (B.). Chronicles of Waverlow, 441

British Association Meeting, see Science.

British Empire, The, by Caroline Bray, 695

British Lakes, Mountains, and Waterfalls, 728

British Navy, History of the, by C. D. Yonge, 627

British Sea-Weeds, by Mrs. A. Gatty, 162

Brock (Mrs. C.). Margaret's Secret and its Success, 538

Brook (C. T.). The Jobiad, translated from the German, 108

Brown (Alex. Crum). Address Introductory to a Course of Lectures on the Theory of Chemistry, 171

Brown (J. B.). Sketch of the Life of Thomas Raffles, D.D., LL.D., 507

Brugsch (Heinrich). *Recueil de Monuments Egyptiens*, 282

Buchanan (Robert). Undertones, 754

Buckle (H. T.). Sale of Library, 38

Buddens (Von Aurelio). *Russland's Sociale Gegenwart, und der Aufstand in Polen*, 61

Bunyan's Pilgrim's Progress, 728

Burns' Songs and Poems, 507

Burrow (J. Holme). Adventures of Alfian, 695

Burton (Richard F.). Abbeokuta and the Cameroons Mountains, 724

Busy Hands and Patient Hearts, translated from the German of Gustav Nieritz, 694

Butler (Samuel). A First Year in the Canterbury Settlement, 61

Bygone Days in Our Village, by J. L. W., 630

## CALCESCENCE, see Correspondence.

Calculator, The Short, 540

Cambrensis (Giraldus), Historical Works of, 36

Campbell (C. A.). Life Unfolding, a Poem, 507

Campbell (Major-General John). Narrative of Thirteen Years' Service amongst the Wild Tribes of Khondistan, for the Suppression of Human Sacrifice, 565

Campbell (The Rt. Hon. and Rt. Rev. A.). The Spiritual Wants of the Metropolis and its Suburbs, 224

Candlish (Robert S.). Life in a Risen Saviour, 760

Canning (The Hon. A.). Kilsorrel Castle, 215

Canterbury Settlement, a First Year in, by S. Butler, 61

Cates (W. L. R.). The Pocket Date-book, 507

Cavaliers, Last of, 760

Caxtoniana, by Sir E. Bulwer Lytton, 657

Census of the British Empire, with its Colonies and Foreign Possessions, by C. A. Coke, 441

Chambers (Messrs. W. & R.) Publications, 143, 252, 374, 378, 664

Chambers (Robert). Cyclopædia of English Literature, 374, 378

Chambers (William). Cheap Cooking Dépôts and Dining Halls, 246

Chancellor (Lord). Speech of the Revision of the Law, 35

Chapman (Dr. John). New Method of Healing Epilepsy, 117

Charnock (Richard S.). Local Etymology, 406

Châtelain (Le Chevalier de). *Les Noces de la Lune*, 408

Chatterton (Lady Georgiana). The Heiress and Her Lovers, 563

Cheap Cooking Dépôts and Dining Halls, by William Chambers, 246

Cheap Serials, 378

Chemistry, see Science.

Chesney (Captain C. C., R.E.). A Military View of Recent Campaigns in Virginia and Maryland, 135

Chesterford, and Some of its People, by the Author of "The Bad Beginning," 10

Chevalier (Michel) on Mexico, 57

Chinese and Japanese Repository of Facts and Events, by Rev. J. Summers, 171

Christian Names, History of, 248

Christian Treasury, The, 727

Christich (Ph.). Debate on Turkey in the House of Commons, 13

## CHRISTMAS BOOKS:—

Aytoun's Lays of the Scottish Cavaliers, 727; Bal-

lads, Book of, 728; Barham's Ingoldsby Legends, 727;

Mr. C. Bennett's Illustrations of "Mr. Wind and

Madam Rain," 728; Ditto, "Book of Blockheads,"

728; Ditto, "London People Sketched from Life," 728;

Beeton's Christmas Annual, 664; Bible Album, by H.

W. Dulcken, 696; Chronicle of England, by Mr. J. E.

Doyle, 696; English Sacred Poetry of the Olden Time,

696; Expositions of Great Pictures, by Mr. R. H.

Smith, 728; Gilchrist's Life of William Blake, 727;

Harp, The Golden, 696; Hymns in Prose for Children,

by Mrs. Barbauld, 696; Illustrated Songs and Hymns

for the Little Ones, by Uncle John, 728; Illustrations

to Shakespeare's Seven Ages of Man, by Smirke, 728;

Illustrated Editions of the Bible, 696; Illustrated

Edition of the New Testament, by Mr. T. Longman

and Mr. H. Shaw, 696; James's Book of the Passions,

728; Jerusalem Explored, by Dr. Pierotti, 696; Lily's

Day: a Series of Designs by L. Frölich, 727; London

People Sketched from Life, by C. H. Bennett, 728; On

British Lakes, Mountains, and Waterfalls, 728; Our

Village, by Miss Mitford, 727; Parables of our Lord,

696; Pilgrim's Progress, Bunyan, 728; The Book of

Common Prayer, 696; Rafael's Bible, called the

Loggie, 696; Robinson Crusoe, 696; Ruined Abbeys

and Castles, 728; Sussex Tracts for Christmas, 663;

Little Darling at the Sea-side, by Lorenz Frölich,

601, 696; Mrs. Jones's Evening Party, by E. Rout-

ledge, 601

Chronicles of the Schönberg-Cotta Family, 726

Chronicles of Waverlow, by B. Brierley, 441

Chronology:—Chronological Institute of London, Trans-

actions of the, 631; The Student's Chronological Maps,

by D. Beale, 141

## CHURCH MATTERS, see also Theology:—

Church and Conventual Arrangements, by E. C.

Walcott, M.A., 197; Burial Service Question, The,

441; Prefaces by an Italian Priest and an English

Churchman to Canon Wordsworth's Journal of a Tour

in Italy, 401

City, The, its Sins and Sorrows, by Dr. Guthrie, 198

Civil Service Arithmetic, by Johnston, 601

Clarke (Ebenezer, jun.). The Hovel and the Home, 12

Clarke (Cowden). Shakespeare Characters, 161

Class Books, see School Books:—A Class Book of

Scripture History, by the Rev. R. Demaus, 407

## CLASSICS:—

Corpus Inscriptionum Latinarum, ed. by Guil. Hen-

zeno, 470; Ejusdem Voluminis Primi Tabulae, ed. by

F. Ritschellius, 470; Priscæ Latinitatis Epigraphicæ

supplementa duo, 470; The Æneid in Blank Verse, by

J. Miller, 369; School Editions of Classics, 249

Clayton (Ellen C.). Queens of Song, 625

Clulow (W. Benton). Sunshine and Shadows, 696

Cobbe (F. P.). Works of Theodore Parker, edited by, 84

Cobbett (W.). Legacy to Lords, 111

Cobden (Mr.) and the "Times," 719

Cockerell, the Drawings and Sketches of the late Pro-

fessor, 610

Codex Sinaiticus, by F. H. Scrivener, 755

Coghlan's Guide for Tourists, Boulogne-sur-Mer, 241

Colburn (Z.). Inquiry into the Nature of Heat, 538

Collingwood (F. C.). Waitz's Anthropology, 535

Coins, Gold and Silver, of all Countries, by Trübner, 595

Coke (C. A.). The Census, 441

Colenso (the Right Rev. J. W. Bishop of Natal). The

Pentateuch and Book of Joshua, 29; Fourth Part, 751;

and the Bishop of Capetown, 200

Collins (Wilkie). My Miscellanies, 564

Cook (Dutton). Leo: a Novel, 465

Cook (T. B.). Britannia Almanac, and Ecclesiastical Law

and General Almanac, 601

Cook (F. C., M.A.). Sermons Preached in Lincoln's Inn

Chapel, 631

Cooke (C.). Curiosities of Occult Literature, 194

Cookery:—What to do with the Cold Mutton, 506

Copner (James, M.A.). How to be Happy, 141

Coppin (J. Wylkins). Ode on the Marriage of H.R.H.

the Prince of Wales, 198

Copyright, Law of, in Works of Literature, Art, &c., 760

CORRESPONDENCE:—

Analogy of Thought and Nature (E. V. Neale), 255;

Calcescence: (C. K. Akin) 414, 511—(E. L. Garbett) 382,

446, 511, 575; Caesar's Invasions of Britain (G. Long),

254, 317, 413; Comets IV. and V. (H. Romberg), 633;

Geological Nomenclature: (Rev. R. Bingham), 703—(J.

Beete Jukes), 732; Gilchrist's Life of Blake (W. M.

## CORRESPONDENCE—continued.

Rosetti), 544; Grimm's German Dictionary (S. Williams), 415; Hermann's Statue, and the Fiftieth Anniversary of the Battle of Leipzig, 476; Jewish Shekels: (F.W.M.), 699—(H. Noel Humphreys), 763; Language no Test of Race (G. C. Geldart), 318; Lunar Nomenclature (W. R. Birt), 733; Mare Smythii (W. R. Birt), 766; Modern France (A. V. Kirwan), 763; Natural Theology (E. V. N.), 317; Nebula in the Pleiades (Rev. T. W. Webb), 633; New Choral Books: Hymnology, 116, 201—Reply to, 149; On Paran, and the Sinaitic Inscriptions (Henry Crossley), 88; Popular Numismatics: (F. W. M.), 699—(Noel Humphreys), 763; Potential and Actual Energy (W. J. M. Rankine), 732; Queen Eleanor's Crosses (J. A.), 447; Shooting Stars (A. S. Herschel), 477, 633; Sir W. Hamilton's Biography: (S. Neil), 226—(A. Reader), 255; Soho Sun Pictures (H. Wedgwood), 703; Spinoza's Tractatus Theologico-Politicus: (Saml. Neil), 115—(The Reviewer), 146; The late Rev. Stephen Hislop, of Nagpore (R. Hunter), 606; Theological Criticism (A. B. C.), 115; Final Causes (W. M'C.), 285; W. C. Dendy, 65; Vegetable Morphology (J. G. Macvicar), 17; Weights and Measures (F. C. Penrose), 116; Zaddielism (C. Cooke), 286

Correspondence (Memoirs, &c.), see Biography.

Cotton (Charles) and Izaak Walton. The Complete Angler, 60

Course of Lectures on the Theory of Chemistry, 171

Cox (Homersham, M.A.). The Institutions of the English Government, 79

Crag Mollusca, Monograph of, by S. V. Wood, 371

Craig (J. D.). Handbook to the Modern Provençal Language spoken in the South of France, Piedmont, &c., 62

Craik (G. L.). A Manual of English Literature, and of the History of the English Language from the Norman Conquest, 374

Cream of a Life, The, 163

Crimea, Invasion of the (A. W. Kinglake), 304

Criminal Law of England, A General View of, by J. Fitz-james, 110

Cromwell, Foley's Statue of, 68

Crowe (Eyre Evans). The History of France, [Vol. III., 9

Cruise in H.M.S. Fawn in the Western Pacific in the

Year 1862, by T. H. Hood, 628

Culture and Self-Culture, by Samuel Neil, 472

Curiosities of Occult Literature (C. Cooke), 194

Curiosities of Indo-European Tradition and Folk Lore, by W. Kelly, 499

Currency: The Drain of Silver to the East, and the

Currency of India, by W. Nassau Lees, 696; The

Current Gold and Silver [Coins of all Countries, by

Leopold C. Martin and Charles Trübner, 595

Cyclopædia of English Literature, by Robert Chambers,

374, 378

Cyrus (A. S. Mt.). George Beattie of Montrose, 58

DAGOBERT (C.). *Né Coiffé*—Born to Good Luck, 571

Dahomey: Doings at, described by Jules Gérard, 200

Dalton (William). The Tiger Prince, 727

Damon. A Ramble through North Wales, 377

Daniel: The Genuineness of the Book of, by G. C. Walter,

B.A., 281; The Inspiration of the Book of, by W. R. A.

Boyle, 82; The Book of, translated by John Bellamy,

170

Daniells, The Hon. J. M. The Life of Stonewall Jackson, 539

Danish Language, A Guide to the, by Mrs. M. Bojesen, 407

Dano-German Conflict and Lord Russell's Proposals of

Mediation, 663

Dante. *Divina Commedia*, translated by Mrs. Ramsay



# INDEX.

V

Disputed Inheritance, The, by Thomas Hood, 165  
Distant Hills, The, by Rev. W. Adams, 171  
Distress, Signals of, by Blanchard Jerrold, 469  
Dixon (Rev. W. H.) Lives of the Archbishops of York, Vol. I, 4  
Dodd (Mr. W.) Three Weeks in Majorca, 197  
Doldenhorn and Weisse Frau, by Abraham Roth, 571  
Domestic Addresses and Scraps of Experience, by G. Mogridge, 36  
Doubleday (Thomas). The Touchstone, 12  
Doyle (James E.) A Chronicle of England, 528

## DRAMATICS:—

*Theatres and Entertainments:* Astley's, 612; Adelphi, 179, 204, 328, 390; Britannia, 204; Covent Garden (see *Music*), 486; Drury Lane, 149, 328, 358, 423, 454, 518, 770; The Haymarket, 69, 93, 328, 358, 390, 454, 518, 582, 612; Her Majesty's (see *Music*); Herr Herrmann's Entertainment, 390; Lyceum, 423; Marylebone, 179; Olympic, 296, 518, 770; Polygraphic Hall, 264, 358; Princess's, 204, 232, 264, 296, 328, 358, 518, 612; New Royalty, 204, 358, 390, 708, 770; Sadler's Wells, 179, 423, 582; St. James's, 770; Strand, 45, 179, 204, 358, 454, 642; Surrey, 179, 328, 358, 612, 676

*Plays, &c.:* A Little Daisy, by Mr. T. J. Williams, at the Haymarket, 582; An Awful Rise of Spirits, at the Olympic, 296; Bull in a China Shop, at the Haymarket, 582; the "B. B." farce at the Olympic, 770; Dramatic Reading, Miss Edith Heraud, 120; Dramatic College Benefit at the Haymarket, 93; the "Ghost" at the New Britannia Theatre, 204; Gissippus, at the Surrey, 676; Ixion, at the New Royalty, 390; "I am all there," 93; Madame Berliot's Ball, at the New Royalty, 770; Mad as a Hatter, at the New Royalty, 708; Manfred, Drury Lane, 454; "My Heart's in the Highlands," by Brough and Halliday, at Drury Lane, 582; "My New Place," at the Strand, 642; Miriam's Crime, Strand, 454; Much Ado about Nothing, at the Princess's, 296; Mr. and Mrs. Hermann Vezin, at the Princess's, 612; New Piece at the Marylebone Theatre, 179; Patient Penelope, at the Strand, 642; Pure Gold, by Mr. W. Marston, at Sadler's Wells, 582; The Rivals, at the Haymarket, 454; Schiller's The Bride of Messina, translated by Adam Lodge, M.A., 141; Silken Fetters, at the Haymarket, 612; "Turn Him Out," at the Strand Theatre, 204; Twenty-four Hours under the Commonwealth, by J. Scholefield, 407; *Un Anglaise timide*, at the Haymarket, 518; A Winter's Tale, at the Surrey, 518

*Dramatic Notes:* Christmas Pieces, 739; the London Theatres, 486; the New Royalty and the Princess's Theatres, 264; Re-opening of Drury Lane, 328; Shakespeare Characters at the Princess's, 232; the End of the Season, 149; Greek Drama in Westphalia, 204; Miss Bateman as Leah, 423; Mr. Falconer's Comedy at Drury Lane, 149; Lydia Footes in the Ticket of Leave Man, 264; Miss Edith Heraud and Herr Krueger, at the Polygraphic Hall, 264; Mr. and Mrs. C. Kean, 21, 45; the Earl of Dudley, Mr. Lumley, and Her Majesty's Theatre, 13; Mr. and Mrs. Charles Matthews, at St. James's, 770; Mr. Montgomery's Hamlet, 120; Mr. Phelps at Drury Lane, 770; Ristori as Adrienne Lecouvreur, 44; Madame Ristori, 21, 69, 120; Stella Colas, 21, 45, 93, 149; re-appearance of Mrs. Stirling, 232; Mr. E. T. Smith, Lessee of Astley's, 612; Mr. A. Wood in "My New Place," at the Strand, 612

*Continental Dramatics:* At Körner's Tomb, by Julius Pabst, 390; Carls-Theater at Vienna, 390; the Drama in Paris and Geneva, 358; Goethe's Theaterleitung in Dresden, by Ernst Pasqué, 111; Les Indifférents, by Adolphe Belot, 758; Jean Baudry, by Auguste Vacquerie, 758; Montjoye, by Octave Feuillet, 758; New Theatre, Bouffes Parisiens, 358; New Theatre at Geneva, 358; New Theatre at Homburg, 486; Paris Free Theatres, 612; People's Theatre in Munich, 518; Paris Theatres: Théâtre Déjazet, Renaissance Théâtre, 179; Talent und Schule in der Darstellung dramatischer, by Oskar Guttman, 507; a Theatrical School at Prague, 423

Dreamthorp, Essays by Alexander Smith, 137  
Duchenne, *Mécanisme de la Physionomie humaine*, 61  
Duffy (The Hon. Gavan). Guide to the Land-Laws of Victoria, 197  
Dulcken (W. H.) The Bible Album, 696; The Golden Harp, 696

EARNST STUDENT, The, by Norman Macleod, D.D., 313

Earth's Many Voices, 727  
Ebrard (Dr. J. H. A.) The Gospel History, 472  
Edgar (J. G.) How I Won my Spurs, 727  
Edge (Fred. M.) The Destruction of the American Carrying Trade, 760

Education of the Blind, the Deaf, and the Dumb, by A. Payne, 13

Edwards (A. B.) Barbara's History, 723

Egg (A. L.) Notes of the Life of, 42, 91; Life of, 516

Egger (Emile). Mémoires d'Histoire ancienne et de Philologie, 282

Egypt, Ancient, by the Rev. George Trevor, 539

Egypt, More about Ragged Life in, by Miss L. Whately, 469

Egyptian Mythology and Early Christianity, &c., by Samuel Sharpe, 280

Egyptian Revolution, History of the, by A. A. Paton, 191

Eleanor's Victory, by M. E. Braddon, 339

Elements, Divine and Human, in Holy Scripture, (J. Hannah), 757

Elementary Books, see School Books.

Eliot (George). Romola, 28

Ellerton (J. L.) Messe à 2 Voix, 112

Ellis (Harriet Warner). Denmark and Her Missions, 600

England, A Chronicle of, by James E. Doyle, 528

England, People's Edition of the History of, by Lord Macaulay, 507

England's Workshops, by Dr. G. L. M. Strauss and Others, 727

English at Home, by Alphonse Esquiros, 435

English Roots, and the Derivation of Words from the Ancient Anglo-Saxon, by E. N. Hoare, A.M., 245

English Lake District, A Guide to the, by a Cambridge Man, 441

English Sacred Poetry of the Olden Time, 696

English Synonymes, The Desk-Book of, by John Sherer, 631

Epilepsy, New Method of Healing, Dr. J. Chapman, 117

Essais de Politique de Littérature, by M. Prevost-Paradol, 663

Esquiros (Alphonse). English at Home, 435

ESSAYS:—

Caxtoniana, by Sir E. Bulwer Lytton, 657; Dreamthorp, by Alexander Smith, 137; John Foster's, 441; Three Essays on Learning and Science, Science and Language, and Language and Poetry, 134; Life, Law, and Literature, by W. G. T. Barter, 12; Nouveaux Lundis, by C. A. Sainte-Beuve, 11; Prize Essay on Physical Education, 282; A Series of Seven Essays on Universal Science, by T. Clark Westfield, 506; Working Men, The Intellectual Destiny of, by W. M. Williams, 84; On the Evils of Popular Ignorance, by John Foster, 602

Ethnology, Brace's Manual of, 32

Ethnological Society, Transactions of the, 402 (see also Societies)

European History, Scenes from the Drama of, by W. H. D. Adams, 727

European Life, by the Rev. A. Macleod, 506

Evans (Alfred B.) Morning and Evening Services for Households, 696

Eveleigh (G., M.R.C.S.) Science Revealed: a Poem, 472

Evenings at Home, by Dr. Aiken and Mrs. Barbauld, 441

Exercises, Latin and Greek, for Schools, 222

Exeter (Lord Bishop of). Addresses and Sermon, 220

Exotics; or, English Words derived from Latin Roots, by E. N. Hoare, M.A., 245

Expositions of Great Pictures, by Mr. R. H. Smith, 728

Faithful (Emily). Tracts for Parents and Daughters, 283

Fairbairn (W., F.R.S.) Treatise on Mills and Millwork, 438

False Positions. A Novel, 55

Famous Ships of the British Navy; or, Stories of Enterprise and Daring, by W. H. D. Adams, 243

Ferguson (Robert). The River Names of Europe, 406

Fern Manual, by Contributors to the "Journal of Horticulture," 84

Ferns, British and Exotic, by E. J. Lowe, 51

Feuillet (Octave). Montjoye, 758

FICTION:—

Les Amours des Bords du Rhin, Méry, 696; The Adventures of a Little French Boy, by A. de Brehat, 503; After Long Years, by Mrs. Mackenzie-Daniel, 370; Annis Warleigh's Fortunes, by Holme Lee, 660; Barbara's History, by A. B. Edwards, 723; Border and Bastille, 243; Breakfast in Bed, by G. Augustus Sala, 368; Busy Hands and Patient Hearts, translated from the German of Gustav Nieritz, 694; Bygone Days in Our Village, by J. L. W., 630; Le Capitaine Fracasse, by Théophile Gautier, 568; The Cream of a Life, 163; Chesterford, and Some of its People, by the Author of "A Bad Beginning," 10; The Cross of Honour, 601; A Disputed Inheritance, by Thomas Hood, 165; Drifting Clouds, 601; Earth's Many Voices, 727; Eleanor's Victory, by M. E. Braddon, 339; False Positions, 55; The Family Fairy Tales, edited by Cholmondeley Pennell, 759; Fireside Chats with the Youngsters, by Old Merry, 694; Forbidden Fruit, by J. T., 10; The Forest Cave; or, Revenge, 282; Für eine Müsige Stunde, by Marie von Roskowska, 507; Gabrielle Hastings, by A. S. W., 10; The Gladiators, by G. J. W. Melville, 723; Golden Autumn, by Thomas Miller, 540; A Good Fight in the Battle of Life, 571; The Good Spirit, by G. Abbott, 631; Hannah Thurston, by Bayard Taylor, 628; Hard Cash, by Charles Reade, 752; The Heiress and Her Lovers, by Georgiana Lady Chatterton, 563; Henry Morgan, by M. H., 224; Honour and Dishonour, 563; How I Won my Spurs, by J. G. Edgar, 727; Household Stories, collected by the Brothers Grimm, 466; The Ice-Maiden, by Hans Christian Andersen, 694; Janet's Home, 563; John Marchmont's Legacy, by M. E. Braddon, 692; Kaufmännische Carriren, von Gustav Höcker, 346; Kilsorrel Castle, by the Hon. A. Canning, 215; The King's Mail, by Henry Hall, 10; Stephen Langton, by M. F. Tupper, 408; The Last of the Cavaliers, 760; Leo, by Dutton Cook, 465; The Lintel and the Ley, Legends of, by W. C. Dendy, 6; Touchstone, The, by T. Doubleday, 12; Lottie Lonsdale, by J. E. Worboise, 566; Lucy and Christian Wainwright, 571; Luke Ashleigh, 696; Mademoiselle de la Quintinie, by George Sand, 468; The Man of the Hour, by Alfred Gladstone, 759; Margaret's Secret and its Success, by Mrs. Carey Brock, 538; Margaret Stanton; or, a Year of Governess Life, 104; My Miscellanies, by Wilkie Collins, 564; The Mortons of Bardom, 663; Le Nez d'un Notaire, by Edmond About, 79; Not an Angel, 601; The Old Lieutenant and His Son, by Norman Macleod, 84; Our Village, by Miss Mitford, 163, 250, 727; Philip Lisle, 215; Picked up at Sea, by William J. Stewart, 596; The Pirates of the Foam, by G. F. Armstrong, 602; Queen Mab, by Julia Kavanagh, 496; Rachel Ray, by Anthony Trollope, 437; Recollections of Mrs. Anderson's School, by J. W. Hooper, 10; Recommended to Mercy, 400; The Rev. Alfred Hoblush and His Curacies, 402; The Ring of Amasis, by Owen Meredith, 31; Retinsson Crusoe, 696; Romola, by George Eliot, 28; Rosicrucian, The, by Hargrave Jennings, 405; The Schoolmaster of Alton, by Kenner Deane, 55; Secrets of my Office, by a Bill Broker, 601; Shirley Hall Asylum, 305; The Silver Casket; or, the World and its Wiles, 760; Sir Everard's Daughter, by J. C. Jeaffreson, 33; Skating on Thin Ice, by the Author of "Reca Garland," 134; Stanton Grange; or, at a Private Tutor's, by the Rev. J. C. Atkinson, 600;

## FICTION—continued.

Steps in the Dark, by H. M., 727; Stories for my Little Cousin, 727; Story of a City Arab, 727; The Stronges of Netherstronge, by E. J. May, 630; Such Things Are, 400; Taken upon Trust, 400; Tara: a Mahratta Tale, by Captain Taylor, 434; Twice Lost, by the Author of "Queen Isabel," 77; Vincenzo; or, Sunken Rocks, by John Ruffini, 720; Wait for the End, by Mark Lemon, 593; The Wars of Wapsburg, by Miss Yonge, 726; William Allair; or, Running Away to Sea, by Mrs. Henry Wood, 600; Worth Her Weight in Gold, 142; Young Life, by the Author of "Hidden Links, 55

Financial Statements of 1853, 1860-63, by the Right Hon. W. E. Gladstone, 694

Finlayson (James). Surnames and Sirenames, 630

Fisher (Joseph). The Case of Ireland, 313

Forbidden Fruit, by J. T., 10

Forest Cave; or, Revenge, 282

Förstemann (Von E.). Die Deutschen Ortsnamen, 406

Foster (John). Essays, 602

Foundations of our Faith, by Professors Auberlen, Gess, and Others, 760

France, History of, by E. E. Crowe, Vol. III, 9

Free-Masonry; Ignorant Learned; or, Researches after the "Long Lost" Mysteries of Free-Masonry; also the Eleusinian Mysteries, as they relate to Royal Arch-Masonry, by Henry Melville, R.A.C., 600

FRENCH WORKS:—

Annuaire militaire de l'Empire Français pour l'année 1863, 276; Les Amours des Bords du Rhin, par Méry, 696; Le Barreau de Paris: Etudes politiques et littéraires, par Maurice Joly, 138; La Bourse, par A. Crampon, 340; Bourse et les Signes du Siècle La, par Eugène de Mirecourt, 340; La Brésil littéraire, par Ferdinand Wolf, 106; Essais de Politique et de Littérature, par M. Prevost-Paradol, 663; Eugénie de Guérin, A. Trebutien, 247; Etat militaire du Corps de l'Artillerie en France, 276; La France, Le Mexique, et Les Etats Confédérés, 272; Hercule et Cacus, par Michel Bréal, 112; L'Ideographie, Don Sinibaldo de Mas, 312; Les Noces de la Lune, Le Chevalier de Châte-lain, 408; Liste Civile, de Napoléon III., comparée avec celle de Louis Philippe, 140; Mantic uttair, ou Le Langage des Oiseaux, translated from the Persian by M. Garçon de Tassy, and La Poésie philosophique et religieuse chez les Persans, 312; Mécanisme de la Physionomie humaine, by Duchenne, 61; Mémoires d'Histoire ancienne et de Philologie, by Emile Egger, 282; Le Mexique ancien et moderne, by M. Chevalier, 57; Le Nez d'un Notaire, by E. About, 79; Nouveaux Lundis, by C. Sainte-Beuve, 11; Ostende: Confortable, Pittoresque et Hygiénique, 273; Paris en Songe, 139; Le Perron de Tortoni, by Jules Lecomte, 539; Pourquoi les Femmes à l'Académie, by Mad. George Sand, 139; Mademoiselle de la Quintinie, by George Sand, 468; Recueil de Monuments Egyptiens, by Heinrich Brugsch, 282; Théophraste Renaudot, by Le Docteur Félix Roubaud, 505; Sottises et Scandales du Temps présent, by M. Benjamin Gastineau, 139; Trois Générations, par M. Guizot, 140; Variétés Bibliographiques, par E. Tricotet, 141; Le Capitaine Fracasse, by Théophile Gautier, 568; Chez Victor Hugo, par un Passant, 624; Lettres du P. R. Lacordaire à Madame la Comtesse Eudoxie de la Tour du Pin, 631

Fresco (André). Remarkable Case of Necrosis, 473

Frith. Picture of the Royal Marriage, 92

Frölich (Lorenz). The Lord's Prayer, 30; L'Amour et Psyché, 30; The Little Darling at the Sea-side, 696; Lily's Day: a Series of Designs, 727

From Matter to Spirit, 592

Fuller (Thomas, D.D.). Three Tracts, 141

Furnivall (F. J.) Edition of Handlyng Synne, and Early English Poems and Lives of Saints, 310

Gabrielle Hastings, by A. S. W., 10

Galignani's France, 341

Gaspey (W.) Blackett's Descriptive Hand-Guide to Tuu-bridge Wells, 408

Gastineau (Benjamin). Sottises et Scandales du Temps présent, 139

Gatty (Mrs. A.) British Sea-Weeds, 162

Gautier (Théophile). Le Capitaine Fracasse, 568

Geldart (Mrs.) The Sick Room and its Secret, 171

Geography, School-Books on, 344

Geology, see Science and Societies

GERMAN WORKS:—

Beiträge aus Württemberg zur neueren Deutschen Kunstgeschichte, 279; Briefe aus den Jahren 1833 bis 1847 von Felix Mendelssohn-Bartholdy, 240; Buschen (A. von), Bevölkerung des Russischen Kaiserreichs in den wichtigsten statistischen Verhältnissen dargestellt, 112; Deutscher Bildersaal, G. Parthey, 408; Europäischer Geschichtskalender, by Schultess, 408; Für eine Müsige Stunde, by Marie von Roskowska, 507; Geschichten aus alter Zeit, by W. H. Riehl, 225; Die Geschichte des Pietismus, by H. Schmid, 198; Glück und die Oper, by A. B. Marx, 282; Griechische Götterlehre, by Welcker, 377; Handbuch der Witterungskunde, by C. G. Jahn, 283; Historische Novellen von Brachvogel, 250; L'Hombre, Geschichte des, Dr. G. Schwetschke, 346; Illustriertes Thierleben, by Brehm, 72; Jadwiga, by Karl Beck, 172; Kaufmännische Carriren, by Gustav Höcker, 346; Kurz, Heinrich, Ueber Walther's von der Vogelweide Herkunft und Heimath, 283; Die Militairischen Machtverhältnisse der sechs Europäischen Grossstaaten, 198; Die Nationalen Parteien Deutschlands, 441; Neu Holland in Europa, by Dr. F. Unger, 307; Nord-America, Geschichte der Vereinigten Staaten von, by K. F. Neumann, 198; Die Nordische Semiramis, oder Katharina II. und ihre Zeit, by E. M. Oettinger, 141; Polens Untergang und Wiederherstellung, by O. Agricola, 282; Die Preussische Expedition nach China, Siam, und Japan in 1860-61-62, by R. Werner, 225; Regierungsform, Die parlamentarische, by Graf Leo Thun, 441; Reliquarium, 250; Russlands Sociale Gegenwart und der Aufstand in Polen, by A. Buddeus, 61;



- GERMAN WORKS—continued.**  
 Talent und Schule in der Darstellung dramatischer Kunst, by Oskar Guttman, 507; Goethe's Theaterleitung in Dresden, by Ernst Pasqué, 111; Ueber Walther's von der Vogelweide Herkunft und Heimath, by Heinrich Kurz, 283; Vorträge und Studien über Dante Alighieri, by C. F. Göschel, 346  
 Gibb (Dr. G. Duncan.) The Laryngoscope, 473  
 Gibb (F. W.) The Foreign Enlistment Act, 631  
 Gilfillan (George). The Martyrs and Heroes of the Scottish Covenant, 571  
 Gillespie (W. H.) The Necessary Existence of God, 439  
 Gilchrist (The late A.) Life of William Blake, 529, 727  
 Gladiators, by G. J. W. Melville, 723  
 Gladstone (Mr.) on the Beautiful, 495  
 Gladstone (Mr.) The Financial Statements of 1853, 1860—63  
 Gladstone (Alfred). The Man of the Hour, 759  
 Glasgow Cooking Dépôt, 246  
 Glaisher (Mr.). Twelfth Ascent of, 67  
 God in His Work and Nature, by Rev. A. R. Ashwell, 171  
 Godwin (Mr. J. H.) The Gospel according to St. Matthew, 407  
 Goethe's Correspondence of Carl August, Grand Duke of Saxe-Weimar-Eisenach, with Goethe, from 1775 to 1828, 103, 132  
 Golden Harp, The, by W. H. Dulcken, 696  
 Good Fight, A, in the Battle of Life, 571  
 Good Spirit, The, by G. Abbott, 631  
 Göschel (C. F.) Vorträge und Studien über Dante Alighieri, 346  
 Gottheil (The Rev. P. E.) Translated by the Rev. J. Gill, Messiah, 224  
 Gospel History, The, by Dr. J. H. A. Ebrard, 472  
 Goulbourn, (Rev. E. M.) The Office of the Holy Communion, 141  
 Gould (Sabine Baring.) Iceland, its Scenes and Sagas, 133  
 Government, the Institutions of the English, by H. Cox, M.A., 79  
**GRAMMARS:—**  
 English (School-Books), 140; A. Bain, 661; Greek, 122; Latin, 122; Hebrew, by M. M. Kalisch, 61; Introduction to the Grammar of the Romance Languages, by Friedrich Diez, 599  
 Grant (Captain). Countries round the Nyanza, 41  
 Greenhow (Mrs.) My Imprisonment at Washington, 660  
 Greg (W. R.) The Creed of Christendom, 12  
 Gresham Professorship, 21, 69  
 Griffin (The Rev. J. N.) Dr. Colenso and the Pentateuch, 141  
 Grimm, Household Stories collected by the Brothers, 466  
 Grindon (Leo H.) Life, its Nature, Varieties, and Phenomena, 630  
**GUIDE-BOOKS:—**  
 The Brighton Directory, 215; Murray's Handbook for Belgium, 273; Coghlan's Guide for Tourists—Boulogne-sur-Mer, 241; Galignani's France, 241; Murray's Handbook—France, 241; A Guide to the English Lake District, by a Cambridge Man, 441; A Gossiping Guide to Jersey, by J. B. Payne, 141; Petit Guide des Etrangers à Ostende, 272; Knight's Tourist's Companion, 215; Knight's Tourist's Companion, 404; Blackett's Descriptive Hand-Guide to Tunbridge Wells, W. Gaspey, 408; Guide to the Land-Laws of Victoria, by the Hon. Gavan Duffy, 197; Venable's History of the Isle of Wight, 404; The Watering-Places of England, 215; Guide to all the Watering and Sea-Bathing Places in England and Wales, 215; A Guide to the Western Alps, by J. Ball, 76; Unprotected, Guide to the, in Every-Day Matters, by a Banker's Daughter, 171  
 Gumpach (Johannes von). Baby-Worlds, 504  
 Guttman (Oskar). Talent und Schule in der Darstellung dramatischer Kunst, 507  
 Guthrie (Thomas). The City, its Sins and Sorrows, 198  
**HALF-HOURS with the Microscope**, by Dr. Lankester, 9  
 Hamel (F. Hargrave). International Law in connexion with Municipal Statutes, 571  
 Hamer (John, F.R.S.L.) The Smoker's Text-Book, 12  
 Hamerton's Pictures, 90  
 Hampole (Richard Rolle de). The Pricke of Conscience, 629  
**HAND-BOOKS:—**  
 Murray's Belgium, 273; Hand-Book to the Calculator and Letter-Box, by J. S. Laurie, 345; Hand-Book to the Modern Provencal Language spoken in the South of France, Piedmont, &c., by J. D. Craig, 62; Stationer's Hand-Book and Guide to the Paper-Trade, by a Stationer, 250; To Tunbridge Wells, by Blackett, 408  
 Hannah (J.) The Relations between the Divine and Human Elements in Scripture, 757  
 Hannah Thurston, by Bayard Taylor, 628  
 Hawkins (James). Physical, Moral, and Intellectual Constitution of the Deaf and Dumb, 136  
 Hawthorne (Nathaniel). Our Old Home, 336  
 Health, On, by Dr. Horner, M.D., 473  
 Heat, An Inquiry into the Nature of, by Zerah Colburn, 538  
 Hebrew Grammar, with Exercises, by M. M. Kalisch, 61  
 Heidelberg, Astronomers' Congress at, 40  
 Heiress, The, and her Lovers, by Georgiana Lady Chatterton, 563  
 Heroic Idyls, by W. S. Landor, 691  
 Heuglin (Theodore von). Journey to Bongo, in the Dor Country, 117  
 Higham (Rev. H.) Letter to the Bishop of London, 12  
 Hillyard (W. H.) The Planter's Son, 143  
 Hill (Caroline S.) Wild Flowers and their Uses, 197  
 Hilton (J., F.R.S.) Lectures on Rest and Pain, 602  
 Hind (Henry Y.) Explorations in the Interior of the Labrador Peninsula, 626  
 Hind (J. H.) The Nautical Almanack, 504; An Introduction to Astronomy, 504  
**HISTORY:—**  
 America (see also America).—First Year of the War in America, by Pollard, 7; Geschichte der Vereinigten Staaten von Nord-America, by K. F. Neumann, 198  
 Egypt.—History of the Egyptian Revolution, by A. A. Paton, F.R.G.S., 191; Egypt, Ancient, by the Rev. George Trevor, 539  
 England.—Elementary History of England, see School and Text-Books, 100; Year-Books of the Reign of King Edward I., by A. J. Horwood, 137; People's Edition of the History of England, by Lord Macaulay, 507; Doyle's Chronicle of, 528; The Student's Chart of English History, by J. W. Morris and Rev. W. Fleming, L.L.B., 760; Ancient Britons and Druids, 51; Institution of the English Government, by Cox, 79; Irish Parliament, by the Right Hon. J. Whiteside, 313; Dr. Vaughan's Revolutions in English History, 597  
 Europe.—Scenes from the Drama of European History, by W. H. D. Adams, 727  
 France.—History of France, by E. E. Crowe, Vol. III., 9; History of Charles the Bold, Duke of Burgundy, by J. Foster Kirk, 656; Histoire de France au Dix-huitième Siècle, par J. Michelet, 533; Modern France, by Kirwan, 595  
 Greece and Rome (see School and Text-Books).—Elementary ditto, 100, 248; History of Rome, by Theodor Mommsen, 467  
 Hampshire.—Hampshire in the Reign of Charles II., by H. Moody, 61  
 Mexico.—Mexico, by Michel Chevalier, 57  
 Poland.—Polens Untergang und Wiederherstellung, by O. Agricola, 283  
 Newfoundland.—Newfoundland, The History of, by Rev. Charles Pedley, 339  
 Scotland.—The Martyrs and Heroes of the Scottish Covenant, by G. Gilfillan, 571  
 Ecclesiastical.—History of the Christian Church, from the Reformation to the present time, from the German of J. H. Kurtz, 663; Institutes of Ecclesiastical History, Ancient and Modern, by John Lawrence von Mosheim, D.D., 759  
 Gospel.—Gospel History, by Dr. Ebrard, 472  
 Scripture.—A Class-Book of Scripture History, by Rev. Robert Demaus, 407  
 Miscellaneous.—Mankind in many Ages, by T. L. von Oldekop, 37; History of the Plague of London, by Daniel Defoe, edited by J. S. Laurie, 345  
 Hoare (E. N., A.M.) English Roots, and the Derivation of Words from the Ancient Anglo-Saxon, 245; Exotics; or, English Words derived from Latin Roots, 245  
 Höcker (Gustav). Kaufmännische Carriren, 346  
 Hodder (Edwin). Hymn-Book, 441  
 Hole (James). The Working Classes of Leeds, 507  
 Holy Gospel, by G. W. Brameld, M.A., 61  
 Holy Women of Old, by Maryanne Parrot, 111  
 Holl (Henry). The King's Mail, 10  
 Holme (The Rev. C.) Annotations of the Gospel of St. Mark, 441  
 Home Walks and Holiday Rambles, by the Rev. C. A. Johns, 105  
 Honour and Dishonour, 563  
 Hood (The Rev. Paxton). Blind Amos and his Velvet Principles, 84  
 Hood (Thomas). A Disputed Inheritance: The Story of a Cornish Family, 165  
 Hood (T. H.) Notes of a Cruise in H.M.S. Fawn in the Western Pacific in the Year 1862, 628  
 Hooker (Sir W. J.) Felices Exotica, 54; Garden Ferns, 54  
 Hooper (J. Winnard). Recollections of Mrs. Anderson's School, 10  
 Hodden's Sunday-School Hymn-Book, 441  
 Horner (J. A.) The Bromley Papers, 84  
 Horner (Dr.) on Health, 473  
 Horwood (Alfred J.) Year-Books of the Reign of King Edward I., 137  
 Horticultural Society, Book of the, by Andrew Murray, 103  
 Hotten (J. C.) Collection of the Names of Merchants Living in and about London (reprint), 600  
 Houghton (Lord). Selections from the Poetical Works of, 659  
 Hovel and the Home, by G. Clark, junr., 12  
 How I won my Spurs, by J. G. Edgar, 727  
 How to be Happy, by James Copner, M.A., 141  
 Howe (John). Works of, 36; Life and Character of, by Henry Rogers, 472  
 Howitt (Mary). The Poet's Children, 36  
 Howitt's Juvenile Series, 36  
 Huggins (S.) Course and Current of Architecture, 376  
 Hugo (Victor). Biographical Memoir of, 38  
 Hymns, &c., edited by Frederick Westlake, 218; Prose, for Children, by Mrs. Barbauld, 696; From the Land of Luther, translated by W. P. Kennedy, 631; Hymns and Psalms, compiled by Rev. T. Morrell and the Rev. W. How, 571  
 "ICEBERGS," painted by Mr. Church, 67  
 Iceland, its Scenes and Sagas, by Sabine Baring Gould, 133  
 Ice-maiden, by Hans Christian Andersen, 694  
 Ideas, On, by Mr. M. Arnold, 187  
 Il Lampione (The Lantern), 725  
 Illustrated Books, see Christmas Books  
 India, the Drain of Silver to the East, and the Currency of, by W. Nassau Lees, 696; Relations of Landlord and Tenant in, 631  
 Indian Sanitaria, by Duncan Macpherson, M.D., 221  
 La France, le Mexique, et les Etats Confédérés, 272.  
 Ingelow (Jean). Poems, 80  
 Ingoldsby Legends, by Barham, 727  
 Irons (The Rev. W. J.) Scripture cannot be Broken, 84  
 Is the Doctrine of Transubstantiation Scriptural? 76  
 Italian Political Caricatures, 725  
 Italy, Church Reform in, 401  
 Ivanhoff (Chevalier N.) Collection of Coins, 38  
 JACOBUS (W.) Melancthon, Notes on the Gospels, Critical and Explanatory, 760  
 Jahn (C. G.) Handbuch der Witterungskunde, 283  
 James's Book of the Passions, 728  
 Janet's Home, 563  
 Japan, an Illustrated Story-book from, 501, 536  
 Jeaffreson (John Cordy). Sir Everard's Daughter, 33  
 Jebb (Sir J., the late). Convict Prisons, Report and Observations on, 441  
 Jobsiad (The), translated from the German by C. T. Brooke, 108  
 Jennings (Hargrave). The Rosicrucian, 405  
 Jerrold (Blanchard). Signals of Distress, 469; A Book for the Beach, 219  
 Jerusalem Explored, by Dr. Pierotti, 696  
 Jesse (Edward). Lectures on Natural History, 61  
 Jesus, Life of, by Ernest Renan, 52  
 Joanne (Adolphe). Itinéraire de la Suisse, 372  
 John Marchmont's Legacy, by M. E. Braddon, 692  
 John Todd, and How he Stirred his own Broth-Pot, by Rev. J. Allan, 727  
 Johns (the Rev. C. A.) Home Walks and Holiday Rambles, 105  
 Johnson (J.) Living in Earnest, 601  
 Johnstone (Rev. J. I.), ed. Pilgrim's Progress, 538  
 Joly (Maurice). Le Barreau de Paris: Etudes Politiques et Littéraires, 138  
 Journal of a Tour in Italy, 2nd ed., with new prefaces, 401  
 Jurisprudence, Lectures on, by J. Austin, 35  
 KALISCH (M. M.) Hebrew Grammar, with Exercises, 61  
 Kavanagh (Julia). Queen Mab, 496  
 Keatsii Hyperionis Libri Tres, by C. Merivale, 497  
 Kelly (W.) Curiosities of Indo-European Tradition and Folk-Lore, 499  
 Kempton (H. J. K.) Elements of the Anatomy and Diseases of the Teeth, 473  
 Kenealy (E. V.) Poems and Translations, 721  
 Kensington Museum (South), Exhibition of Stained Glass, 119  
 Key (G. T., Lieut., R.N.) Table for Correction of Longitude, 36  
 Key (T. H.) Quæritur: The Sanskrit Language as the Basis of Linguistic Science, 598  
 Khondistan, Thirteen Years' Service amongst the Wild Tribes of, by Major-General John Campbell, 565  
 Kilsorrel Castle, by the Hon. A. Canning, 215  
 Kingdom, The, and the People, with preface by Rev. E. Garbett, 84  
 Kinglake (A. W.) The Invasion of the Crimea, 304  
 Kingsley (Rev. C.) The Gospel of the Pentateuch, 107  
 King's Messenger (The), by Rev. W. Adams, 171  
 Kirk (J. Foster). History of Charles the Bold, Duke of Burgundy, 656  
 Kirke (Edmund). My Southern Friends, 37  
 Kirwan (A. V.) Modern France, 595  
 Kitto (John, D.D.) Daily Bible Illustrations, 599  
 Knight (Captain). Diary of a Pedestrian in Cashmere and Thibet, 534  
 Knight (Charles). Passages of a Working Life during Half a Century, 688  
 Knowledge for the Time, by John Timbs, F.S.A., 726  
 Kurtz (J. H.) History of the Christian Church from the Reformation to the present time, from the German of, 663  
 LABEDOYÈRE Collection, sale of, 39  
 Labrador, Peninsula, Explorations in the Interior of the, by Henry Y. Hind, M.A., 626  
 La Chiacchiera (The Gossip), 725  
 Lamartine. Raphael, 372  
 L'Amour et Psyché, Etchings by Frölich, 30  
 Lancaster, William. Præterita, 754  
 Lankester (Dr.) Half-hours with the Microscope, 9  
 Landor (W. S.) Heroic Idyls, 691  
 Lapland, A Spring and Summer in, 722  
 L'Arlecchino (Harlequin), 725  
 Laryngoscope, The, by G. Duncan Gibb, M.D., 473  
 Laurie, (J. S.) Handbook to the Calculator and Letter Box, 345  
**LAW:—**  
 Le Barreau de Paris, Etudes Politiques et Littéraires, by Maurice Joly, 138; Bredalbane Succession Case, by James Paterson, 377; A General View of the Criminal Law of England, by J. Fitzjames, 110; The Law of Copyrights in Works of Literature and Art, and in the Application of Designs, by C. P. Phillips, 760; Jurisprudence, by J. Austin, 35; The Lawyer's Companion, edited by Rolla Rouse, 539; Life, Law, and Literature, by W. G. T. Barter, 12; Speech of the Lord Chancellor on the Revision of the Law, 35; Foreign Enlistment Act, The, by F. W. Gibb, C.B., 631; International, in connexion with Municipal Statutes, by F. H. Hamel, 571; of Nations considered as Independent Political Communities, by Travers Twiss, D.C.L., 570  
**LEADING ARTICLES:—**  
 "A. B." on Spiritualism, 655; American Views of the English Character, 367; Philosophy of the American War, 99; Ancient Britons and Druids, 51; Matthew Arnold on Ideas, 187; Bishop Colenso's Fourth Part, 751; Mr. Cobden and the Times, 719; The Bardic Poetry of the Welsh, 75; Mr. Beecher and British Opinion on America, 463; Florence Nightingale, 271; Mr. Gladstone on the Beautiful, 495; Off to the Highlands, 131; Illustrated Literature, 687; Pamphlets on Poland, 303; Promotions of Dean Trench and Canon Stanley, 559; The Publishing Season, 527; The Sciences and the British Association, 239; Since 1848, 211; Social Science Congress, The, 399; Memorabilia of the Social Congress, 431; Cardinal Wiseman on Self-culture, 335; The Vivisection Question, 159; "Y's" Letter in the Times, 27; Zadkiel and Zadkielism, 3; "Rest and be Thankful," 623; The Royal Literary Fund, 591  
 Leask (Rev. W.) Willy Heath and the House Rent, 36  
 Lecomte (Jules). Le Perron de Tortoni, 539



LECTURES:—

Dr. Colenso and the Pentateuch, Lecture by the Rev. J. N. Griffin, A.M., 141; Education of the Blind, the Deaf, and the Dumb, by A. Payne, 13; Lectures on Natural History, by Edward Jesse, Esq., 61; Lectures on Jurisprudence, by J. Austin, 35; On Life and Death, by W. S. Savory, 663; Lecture on the Alleged Violation of Neutrality of England in the Present War, by M. Bernard, B.C.L., 62; On Rest and Pain, by J. Hilton, F.R.S., 602

Lee (Holme). Annis Warleigh's Fortunes, 660  
Leeds, The Working Classes of, by James Hole, 507  
Lees (W. Nassau). The Drain of Silver to the East, and the Currency of India, 696  
Leighton (Archbishop). The Wisdom of our Fathers, 440  
Lemon (Mark). Wait for the End, 593  
Leo, A Novel, by Dutton Cook, 465  
Lesquereux (M. Leo) on Coal Foundations, 40  
Lessons, Elementary, by William Graham, LL.D., 100

LETTERS:—

Letters from the Crimea during the years 1854 and 1855, 377; Letters of Felix Mendelssohn-Bartholdy, translated by Lady Wallace, 693; Letter to the Lord Bishop of London, by Rev. H. Higham, 12; Speeches, Lectures, and Letters, by Wendell Phillips, 342; Letters of Sismondi, Madame de Staël, and others, edited by M. St. René Taillandier, 436; The Touchstone, by Thomas Doubleday, 12; *Lettres du R. P. Lacordaire à Madame La Comtesse Eudoxie de la Tour du Pin*, 631

Lewis (Rev. G.) Love and Jealousy, and other Poems, 531

Lewis (The Rev. W. S.) The Threshold of Revelation, 507

Liddon (H. P., M.A.) Apostolic Labours an Evidence of Christian Truth, 760

Life, its Nature, Varieties, and Phenomena, by L. H. Grindon, 630

Life of William Blake, by Gilchrist, 727

Lily's Day, or a Series of Designs, by L. Frölich, 727

Lintel and the Ley, by Dendy, 6

Literary Fund, the Royal, 591

LITERATURE:—

Literary Announcements, see Miscellaneous; Curiosities of Occult Literature, by C. Cooke, 194; English Elementary Text-Books and School-Books, 100; Advanced ditto, 374; History of Spanish Literature, by George Ticknor, 160; Life, Law, and Literature, by W. G. T. Barter, 12; Manual of English, by Arnold, 374; Text-Books on, 140; Literature, illustrated, 687

Little Blue Hood, by Thomas Miller, 571

Living in Earnest, by J. Johnson, 601

Livingstone's (Dr.) Travels, 89

Lodge (Adam), The Bride of Messina, Tragedy by Schiller, translated by, 141

London Life. Signals of Distress, by Blanchard Jerrold, 469

London, A Collection of the Names of Merchants living in or about 1677 (reprint), by J. C. Hotten, 600

Longfellow (H. W.) Tales of a Wayside Inn, 691

Longitude, Table for Correction of, by G. T. Key, Lieut. R.N., 36

Lord Lyndhurst, Obituary of, 445

Lord (W. B.) Sea-Fish, and How to Catch Them, 212

Lord's Prayer, The, by Lorenz Frölich, 30

Lottie Lonsdale, by E. J. Worboise, 566

Lowe (E. J.) British and Exotic Ferns, 54

Lowe (Albert). *Pensée poétique pour le Piano*, 112

Lowndes's (W. T.) Bibliographer's Manual, 436

Lacy and Christian Wainwright, 571

Luke Ashleigh, 696

Luther, Martin, by Samuel Neil, 539; Hymns from the Land of, translated by W. P. Kennedy, 631

Lytelton (Lord) Miltoni Comus, 497

Lytton (Sir E. Bulwer). Caxtoniana, 657

MACAULAY (Lord). People's Edition of the History of England, 507

Mackenzie (Mrs. Daniel). After Long Years, 370

M'Kinlay's Journal of Explorations in the Interior of Australia, 307

Macleod (H. D.) Dictionary of Political Economy, 59

Macleod (Rev. A.) European Life, 506

Macleod (Norman, D.D.) The Earnest Student, 313; The Old Lieutenant and his Son, 84

MacLise's "Battle of Waterloo," 118

Macpherson (Duncan). Indian Sanitaria, 221

Mademoiselle de la Quintinie, par George Sand, 372

Madras Presidency, Handbook to the Cotton Cultivation in the, by J. Talboys Wheeler, 472

MAGAZINES, SERIALS, &c.:—

Alpine Journal, 252, 664; Anthropological, 171; Band of Hope Review, 507; Beeton's Dictionary of Science, Art, and Literature, 143, 252; Beeton's Illustrated Family Bible, 143, 252; Blackwood, 13, 143, 250, 409, 540, 664; British Quarterly, 37, 441; Book of Days, 664; Border Magazine, 13, 252, 409, 540; Boy's Own Library, 143, 252; Boy's Own Magazine, 13, 143, 252; Boy's Penny Magazine, 143, 252; British Workman, 507; Chambers's Journal, 664; Child's Commentator, 409, 540, 664; Children's Friend, 507; Christian Spectator, 143, 283, 409, 572; Christian Work throughout the World, 540, 664; Churchman's Family Magazine, 143, 252, 378, 540, 664; Co-operator, 572; Cornhill, 13, 142, 251, 377, 540, 663; Edinburgh Review, 84; Eclectic Review, 13, 172, 283, 409, 540, 664; Englishwoman's Domestic Magazine, 13, 143, 252, 409; Englishwoman's Journal, 143; Family Herald, 252, 572; Family Herald Handy-Books, 143, 252, 409, 572; Fine Arts Quarterly, 507; Finsbury Magazine, 143; Financial Reformer, 441; Fraser, 143, 250; Good Words, 540, 664; Halfpenny Gazetteer, 373; Halfpenny Miscellany, 373; Halfpenny Journal, 373; Home and Foreign Review, 409; Intellectual Observer, 37, 409; Journal of Health, 283, 572; London Herald, 373; Macmillan, 13, 143, 251, 378, 540, 664;

MAGAZINES, SERIALS, &c.—continued.

Magnet Stories, 252; Museum, 13, 409; Musical Herald, 252, 572; National Magazine, 13, 143, 283, 409, 540; Natural History Review, 112; New Review, 37, 143, 283, 409; North British Review, 142; Norwich Spectator, 409; Our Own Fireside, 409, 507, 664; Popular Science Review, 112, 473; Progressionist, 171, 572; Quarterly Review, 85; Revue Contemporaine, 282; Rose, Shamrock, and Thistle, 172, 283, 441; Southern Monthly Magazine, 345; St. James's Magazine, 13, 143, 252, 409, 540, 664; Sixpenny Magazine, 13, 143, 252, 409, 540; Temple Bar, 13, 143, 252, 409, 540, 664; Tyro, 441, 572; Victoria Magazine, 13, 143, 252, 378, 441, 540, 664; Welcome Guest, 85, 373; Westminster, 408; Young England, 13, 143, 283, 409, 540

Maguire (John F.) Father Mathew, 560

Majorca, Three Weeks in, by W. Dodd, A.M., 197

Malet (The Rev. W. W.) An Errand to the South in the Summer of 1862, 135

Man; or, the Old and New Philosophy, by Rev. B. W. Savile, M.A., 12

Manning (Dr.) Sermons on Ecclesiastical Subjects, 196

Manning (Rev., D.D.) The Love of Jesus to Penitents, 600

Manual of English Literature, and of the History of the English Language, from the Norman Conquest, by Craik, 374

Maps, The Student's Chronological, by D. Beale, 141

Margaret's Secret, and its Success, by Mrs. Carey Brock, 538

Margaret Stourton; or, a Year of Governess Life, 104

Mārkendeya-purāna (The), in the Original Sanskrit, edited by the Rev. K. M. Banerjee, 163

Marsh (G. P.) Lectures on the History of the English Language, 374

Marsh (J. B.) Prayers for the Sick and the Sorrowful, 250

Marsh (John B.) Familiar, Proverbial, and Select Sayings from Shakespeare, 441

Marshall (T. M.) Christian Missions, 84

Martin (L. C.) Coins of all Countries, 595

Marvell (Andrew, junr.) No Better than we Should be, 61

Mas (Don Sinibaldo de). *L'Idéographie*, 312

Mathematics, School and Text-Books of, 168

Mathew (Father.) By John F. Maguire, M.P., 560

May (Emily J.) The Strongest of Netherstrange, 630

Mayd (Rev. W.) Sunday Evening, 601

Medical Publications, see Scientific Literature.

Meekker (C. E.) Songs of Evening, 80

Melville (Henry, R.A.C.) Mysteries of Free-Masonry; also Eleusinian Mysteries, 600

Memoirs, see Biography

Memory, and the Rational Means of Improving it, by E. Pick, 602

Mendelssohn, Briefe aus den Jahren 1833 bis 1847 von Felix Mendelssohn-Bartholdy, 240

Mentone, in its Medical Aspect, by J. L. Siordet, 250

Meredith (Owen). The Ring of Amasis, 31

Merivale (C.) Keatsii Hyperionis Libri Tres, 497

Méry. *Les Amours des Bords du Rhin*, 696

Messiah, by the Rev. P. E. Gottheil; translated by the Rev. J. Gill, 224

Meteorology, see Science.

Mexico: the Country, History, and People, 272

Mexico, by Michel Chevalier, 57

Miami, the Venetian Traveller, 38

Michelet (J.) Histoire de France au Dix-huitième Siècle, 533

Microscope, Educational, by Gould and Porter, 377; Half-Hours with, by Dr. Lankester, 9

MILITARY AND NAVAL BOOKS:—

Annuaire militaire de l'Empire Français pour l'année 1863, 276; Etat militaire du Corps de l'Artillerie en France, 276; History of the British Navy, by C. D. Yonge, 627; Kinglake's Crimea, 304; Thirteen Years' Service in Khondistan, by Major-General Campbell, 565 (see also America)

Mill (Samuel). Shakespeare, a Critical Biography, 571

Miller (John). The Æneid of Virgil in English blank verse, 369

Miller (Thomas). Golden Autumn, 540; Little Blue Hood, 571

Mills and Millwork, Treatise on, by W. Fairbairn, F.R.S., 438

Miltoni Comus; translated into Greek by Lord Lytelton, 497

Milne Edwards's Manual of Zoology, translated by Knox, edited by C. Carter Blake, 195

Mirabilia Descripta, by Friar Jordanus, translated by Colonel H. Yule, 630

Mirecourt (Eugene D.) *La Bourse et les Signes du Siècle*, 340

MISCELLANEA:—

Aéronauts in New York, 174; Missions in Africa, 65; African Literature, 379; Aged Inhabitants of Trieste, 574; Austrian Alpine Club, 285; Alpine Journal, 253; French Almanacs for 1864, 380; Opening of the Alexandra Park, 114; Prince Alfred at Edinburgh, 144; Ambrosian Library of Milan, 381; Society for Promoting Amendment of the Law, 542; Articles in the North American Review, 144; "Critical Sketch of Travel in America," 64; Pass across the Andes, 698; British Archaeological Association at Leeds, 411; Archaeology in France, 285; Congress of the Archaeological Institute at Rochester, 66; Australian Announcements, 199; Australian Nile Expedition, 543; "How Authors compose," 64; First Baden Rifle-Meeting, 65; Collection of Bank-Notes, 87; Bartlow Hills, 632; New Beaumarchais Manuscripts, 381; Memoir of Thomas Bewick, 15; Curious Autographs at Berlin, 115; Berlin Statistical Congress, 543; Bijou Photographic Album, 15; Billault's Statue, 730; Subscription to the "Bishop of London's Fund," 87; German Retail Bookselling Trade, 254; American Book Trade, 509; Underselling System in the Book Trade, 253;

MISCELLANEA—continued.

Books published in Germany, France, and England in 1862, Statistics of, 284; Exports of French Books, &c., 64; Gallic Bracelet, 315; Cascade Mountains, Expedition to, 314; Catholic International Journal, 443; Cervantes, 444; The Bibliography of Chess, 64; Chinese and Japanese Repository, 173; Cleveland Hills, Excavations in Tumuli, 729; Address from the "Liberal Protestant Union of France" to Bishop Colenso, 86; Colenso on the Pentateuch, 574; The Old Church in Austinfriars, 64; Commission from the King of Bavaria to Piloty, the Painter, 65; Contribution to Egyptian Science, 145; Royal Library at Copenhagen, 87; The Law of Copyright, 63; The word "Cricket," 284; Crystal Palace, 15; Foresters' Fête at the Crystal Palace, 199; French Fête at Crystal Palace, 442; Prizes at the Crystal Palace, 144; Dante Commemoration, 666; Mr. Day's "Justices' Notanda," 380; Defoe's Grave, 253; Fifth Instalment of Littré's "Dictionary of the French Language," 64; Dr. Drew at the Kildare Street Training Institution in Dublin, 87; Drought in Hungary, 543; M. A. Dumas' Novels Prohibited, 39; Duruy's Speech at the Sorbonne, 284; The Earthquake, 410; Earthquakes in Irkutsk, 39; Edinburgh University, 542, 573; Egyptian Papyrus, 632; Eton Election Day, 114; Examination of Candidates at Eton, 64; Excavations at Besançon, 145; Excavations at Bordeaux, 145; Exhibition at Berlin, in Memory of Frederick the Great, 65; Faust, translated by Prince Polignac, 174; M. Faye's New Theory of Shooting-Stars, 379; Fire-Engines at the Crystal Palace, 35; Fog-Signals, 15; The Term "Foolscap," 87; Subscription for Mr. Frank Fowler, 411; Frankfurt Congress, 511; Statue of Frederick William the Fourth on the Cologne Bridge, 39; Fremantle, Colonel, on the Southern States, 542; The Friedens-Klasse, or Section of Peace in Prussia, 39; French Military Report, 605; French Classics, 315; Gambling Proceeds at Wiesbaden and Ems, 476; The Germans in Pennsylvania, 411; German Federal Shooting Match, 444; German Oriental Society, 444; German Novels: "Duchess Amelia," by Amely Bülte, and a "Roman," by Agnese Grans, 39; German Copyrights, 666; Meeting of Editors and Writers of the German Newspapers at Frankfurt, 39; Ghosts—John Baptista de Porta, 315; The New Club, "Greco," 86; The University of Giessen, 39; Girardin's Works, 114; Correspondence between Goethe and the Grand Duke Charles August of Weimar, 39; Goethe's "Faust" at the Italian Theatres, 39; Public Meeting at Nairn in honour of Captain Grant, 226; Guards' Ball, 15; Gustavus-Adolphus Society, 476; Herne's Oak at Windsor, 253; The Rose-Tree at Hildesheim, 285; Wilhelm Hoffmeister, 16; Bekker's Criticisms on Homer, 285; St. Thomas's Hospital, 604; Baron Houghton, 114; Importation of German Books into France, 443; Indian Publications, 65, 146; Indian Telegraph, 173; Index to the Times, 173; International Association for the Promotion of Social Science in Ghent, 225; International Congress for the Promotion of Social Science, 380; International Bird Show, 114; International Exhibition re-erected in Alexandra Park, 144; "International Pleasure Trip" to Italy, 115; International Schools, 144; International Statistical Congress at Berlin, 145, 285; Jerusalem, New Hebrew Paper, 317; M. de Lamartine, Subscription for, 442; Lava-stream from Etna, 146; Leeds Mirror, 380; Lee Fund of the Astronomical Society, 379; Works on the Anniversary of the Battle of Leipzig; Lieber, Mr., Geological Report from Labrador, 315; English, French, German, Italian, and American Literary Announcements, 15, 39, 64, 86, 87, 114, 144, 145, 174, 199, 200, 225, 226, 254, 285, 314, 315, 316, 347, 348, 380, 411, 443, 475, 510, 542, 543, 574, 575, 604, 605, 632, 633, 666, 672, 673, 698, 729, 730; Literary Piracy, 411; Anniversary of the Battle of Leipzig, 114; President Lincoln on Shakespeare, 380; Los Mil y un Dias, a Spanish Work, 146; Top-Khanu Library at Constantinople, 476; Constantinople, Public Libraries, 317; Sir C. Lyell receives the Prussian Order of Merit in Science and Art, 15; Historical Academy of Madrid, 65; Madagascar, 65; Manufacture of Pianos, 284; Marriageable Men in France, 174; A Curious MS. discovered at Vienna, 64; Mexico, Continental Works on, 146; Fees payable to the Dean and Chapter upon the Erection of Monuments in Westminster Abbey, 63; Monument of Friedrich Liszt at Reutlingen, 39; British Museum, 113; Nadar's Balloon, 174, 574; Dr. Nagel, 574; Prince Napoleon on his recent Nile Journey, 145; Napoleon's "Vie de César," 114; National Life Boat Institution, Statistics of Life Boat Services, 379; New Epic, "Maja," by Rudolph Gottschall, 39; New Materials for Paper, 173; New Journals in Vienna, 475; New Objects found in Pompeii, in the National Museum at Naples, 146; New Testament, illustrated edition, 542; Numismatic Sale in Dresden, 145; Old New Zealand, 87; New Theatres at Milan, 16; Dr. Nixon's Resignation, 114; Old Orders in Germany, 145; Oriental Works, 88

Paris: French Academy Prize Essay for 1865, 144; Ages of Opposition Candidates in the Gazette de France, 35; Annual Meetings of the French Institute, 114; Formation of an "Association of Dramatic Poets" in Paris, 39; Boulevards, 114; Conference on Renan's "Vie de Jésus," 39; Countess Bathanyani on the Stage, 174; Election of Members to the Art Academy of the French Institute, 39; Exhibition of Works of Living Masters in the Champs Elysées, 39; Fête de l'Empereur, 114, 285; Imperial Library, Labedoyère's Collection of Papers, Affiches, &c., 39; Imperial Printing Office, 114; The Moniteur on the "General Intendence of the Theatres," 64; Mosque on the Quai d'Orsay, Paris, 39; The Musée Napoléon III., 145; Names of New Streets in Paris, 39; Night Omnibuses in Paris, 763; Grand Prize of the French Academy, 87; Vacations for the great Public Libraries, 144

Paintings by Moritz von Schwind, 88; Exportation of Paper from France, 443; Last two Parts



## MISCELLANEA—continued.

of Petermann's "Geographische Mittheilungen" 39, 382; Petersburg and Warsaw Railway, 115; "Pfahlbauten" at Zürich, 174; Pharmaceutical Conference at Newcastle, 380; Sale of Photographs in Rome, 39; Photographical Publications, 145; Prussia, Politics and the Stage, 574; Polish Committee in Paris, 730; Polish Pamphlets, 226; Pompeii, Excavations, 285; Visit of the Pope to Franz Liszt, the Composer, 146; Press-Ordonnanz in Prussia, 115; Prizes for French Historical Works, 443; Prizes, University College, 15; Prizes at the Académie des Inscriptions et Belles-Lettres, 145; Proclamation of "The National Government" to the Polish Brethren of the Mosaic Confession, 65; Election Speeches in Prussia, 444; "Reminiscences of a Publisher," by Mr. H. C. Carey of Philadelphia, 64; Public Edifices at Pesth, 285; Gustav Rash's Book on the Danish Encroachments, 65; Rauch Museum, 16; Renan's "Vie de Jésus," 39, 64, 381; Anti-Renan Publications, 226, 254, 284, 347, 381, 443, 475, 510; Lovel Reeve's Portraits of Men of Eminence, 15; Madame Ristori in Rome, 39; Sir Roderick Murchison's Address, Geographical Society, 173; Rochester School, 666; Roman Catholic University in Dublin, 226; Roman Catholic Clergy in Bavaria, 16; Roman Villa in the Department of Allier, 15; New Rocket, 605; Rosicrucians, 174; Friedrich Rückert, the Veteran Poet, 65; Russian University at Wilna, 698; Russian Universities, 317.

*Sales of Literary Property:* Mr. Buckle's Library, 86; Mr. W. Clay's Collection, 574; Sir C. Cresswell's Library, 574; Miscellanies, Foster, 92; Mrs. Langdale's Collection, 542; Puttick and Simpson's Sales, 199; Dr. Russell's Library, 574; Sotheby and Wilkinson's Sales, 144; Mr. Charles Standish, 253; Mr. Irving's Natural History Collection, 114; Mr. Turnbull's Library, 698.

San Carlo Theatre, Naples, 633; Schiller and Goethe, 475; Scholarships at Rugby, 64; Schoolmasters in France, 443; Jubilee of Professor Schömann, of the University of Griefswald, 39; Translation of Walter Scott into French, by Alexander Dumas, senior, 64; Sermons to Sell, 284; National Shakespeare Committee, Letter from Montalembert, 379; Shakespearean Committee, 442; Shakespeare Literature, 476; Shakespeare Memorial, 542, 604, 698, 729; Shakespeare Fund in Germany, 314; Shakespeare, Original Portrait, 632; Cambridge Shakespeare, 15; Shakespeare Tercentenary Monument, 15; Selkirk's Relics, 380; Singing Festival at Wellehrad, in Bohemia, 115; Smithsonian Institution, Washington, 315; Social Science Association, 314, 347; Société "des Archives Historiques de la Gironde," 174; New Work by Mr. Somerville, 474; Sömmering Street at Frankfurt, 285; Spiritualism in America, 284; Memorial to Isaac Walton, 284; Silverpen's Life of Josiah Wedgwood, 542; Services in English in the Welsh Chapels, 144; The Astronomer-Royal and Westminster Clock, 63; Spurgeon and the American Publisher's Circular, 15; Stanley (Dr.), Farewell Sermon at Oxford, 762; An English Magazine published at St. Petersburg, 63; Statue of the Empress Faustina, 285; Stained Glass Window in St. Paul's, 15; Subscriptions to the "Bishop of London's Fund," 226; The Sultan and the Ottoman Railway, 16; Ordinance Map of Sweden, 254; Switzerland, Statistics of, 174; "Turner-Fest" at Leipzig, 285; Tauchnitz's "Collection of British Authors," 115; Telegraphing invented by Aeneas Tacticus, 38; Tercentenary of Shakespeare's Birthday, 144; Thames Embankment, 144; The Times and the Post Office, 63; Times Office, Arrangements of, 226; Papal Letter to Dr. Tischendorf, 443; Tomb of John Locke, 284; Trevelyan (Sir Charles), Indian Prize for Essay, 604; Tübingen University, New Natural History Faculty, 543; Tunnel through Mont Cenis, 114; University College, Donation to, 573, 698; University of Edinburgh, Scholarships, 314; University of Graz, Faculty of Medicine, 633; University of Marburg, 174; University of Odessa, 673; University Library of Bombay, 199; Welsh University, 542, 698; Article on "The Humour of various Nations," in the "Victoria Magazine," by Miss Cobbe, 63; Election of Victor Emanuel to be "Senior of the Turin Boot-maker's Ancient Guild, 65; Victor Hugo's "Les Misérables" prohibited in Spain, 39; Fourth Instalment of Vischer, the celebrated æsthetic professor's "Critical Walks," 39; Visit of Dr. Daniel Wilson, 144; Vogt's Lectures on Man, 88; First Volume of the Emperor Napoleon's "Vie de César," 39; New Voting Apparatus, 285; Influence of University Degrees on the Education of Women, 15; "Zeitschrift für Aegyptische Sprach- und Alterthumskunde," new monthly, 64; New Yorker Handels-Zeitung, 16.

Mission, the Christian, by T. M. Marshall, 84; Denmark and Her Missions, by Harriet Warner Ellis, 600  
Mitford (Miss). Our Village, 727  
Modern France, its Journalism, Literature, and Society, by A. V. Kirwan, barrister-at-law, 595  
Mogridge (George). Domestic Addresses and Scraps of Experience, 36  
Monk (W. H., Organist of York Minster). Hymns Ancient and Modern, 56  
Mommson (Theodor). History of Rome, 407  
Montgomery (Mr.). "Hamlet," 120  
Monuments, see Art  
Moody (Henry). Our County; or, Hampshire in the Reign of Charles II., 61  
Moody (Sarah). What is your Name? 726  
Moray, Natural History and Sport in, by C. St. John, 78  
Morgan's Publications for Children, 540  
Morphology, Vegetable, by J. G. Macvicar, 17  
Morris, (J. W.) and Fleming (Rev. W.). The Student's Chart of English History, 760  
Monument, Arminius, 15  
Mortons of Bardom, 663  
Moses, The Life of, by the Rev. T. Thornton, 224  
Munich, Social Life in, by Edward Wilberforce, 567  
Municipal Statutes, International Law in connexion with, by F. Hargrave Hamel, 571

Murray (Andrew). The Book of the Royal Horticultural Society, 103

Murray's Handbooks—France, 241

Murillo's Monument at Seville, 92

Museums, Architectural Museum, 91

## MUSIC:

*Concerts:* Crystal Palace, 49, 69, 120, 390, 425, 611, 642, 676, 708; Beethoven's Battle Symphony, 676; Faust, 49; Madame A. Goddard, 737; Gounod's Symphony, 708; Mr. Mann's Benefit, 37; Mdle. de Schultz, 611; Miss Zimmerman, 737; Jullien's, 454, 581, 770, (Santley) 676; (Sivori) 612; Leslie's Choir, 676; Mellon's, 120, 149, 204, 232, 390; Monday Popular, 21, 454, 518, (Madame A. Goddard) 676, 737; (M. Hallé) 642, (M. Lotto) 582, 612; Willis's Rooms, Signor Vaillati, 21

*Opera* (see also Musical Notes): English Opera, Balfe's *Blanche de Nevers*, 612, 675; Benedict's *Esmeralda*, 708; Covent Garden, 21, 69, 179, 390, 453, 486; Faust, 20, 517; Figaro, 92; Her Majesty's, 148, 454, (Madame Ristori) 93; Les Huguenots, 119; Mdle. Lucca, 119; Maria Stuarda, 120; Rival Operas, 43; Sims Reeves in Faust, 517; Titiens as Valentine, 179; Chamber-Opera, Jessy Lea, 518

*Oratorios:* Costa's *Eli*, 611; Judas Maccabæus, 642; Messiah, 738; Oratorio Societies, 428

*New Compositions:* Offenbach's *Rheinnixan*, 423; Abbot of St. Gallen, by F. H. Gunther, 120; Balfe's *Opera, Blanche de Nevers*, 641; Benedict's new *Cantata, Richard Cœur de Lion*, 581; Berlioz's *New Opera, Les Troyens*, 582; Costa's *New Oratorio, Naaman*, 486; Credo, by Gounod, sung at All Saints', Margaret Street, 676; Donizetti's *Maria Stuarda*, 296; M. Fetis's *Compositions*, 518; Flotow's *New Drama, Näida*, 582; Gounod's *Mireille*, 149, 738; Handel's *Jephtha*, 707; Heller's *Loreley*, 179; Liszt, Franz, Hymn, 328; Henry Little's *New Opera, Nahel*, 423; Macfarren's *Jessy Lea*, 581, 676; Sanges-könig *Hiärne*, 390; Meyerbeer's *Africaine*, 518; Meyerbeer's *Jupiter Hymn*, 179; Parody on Benedict's *Rose of Killarney*, 44; Pensée Poétique pour le Piano, par Albert Lowe, 112; Uhland's *Minstrel's Curse*, 358; Verdi's *Vêpres*, 120; Wagner's *Musik*, 21

*Musical Literature:* Biography of Haydn, 582; Briefe aus den Jahren 1833 bis 1847 von Mendelssohn, 240; Ecole Classique du Chant, by Madame Viardot, 232; Esquisse Historique de la Musique Arabe, by Alexander Christianowitsch, 328; Glück und die Oper, by A. B. Marx, 282; Hymns, Ancient and Modern, 56; Hymns, &c., edited by Fredk. Westlake, 218; Mendelssohn's Letters, new series, 264, 693; Messe à 2 Voix, par J. L. Ellerton, 112; The Musical Herald, 112; Musical Standard, Letter from Dr. S. S. Wesley, 676; New Choral Books, Letter from Hymnologist, 116; Pearsall's Part Songs, 500; Psalms and Hymns, by James Turle Esq., 50; Schumann, Compositions, 296; Scriptores de Musica mediæ ævi, by Coussemaker, 296; Six Characteristic Pieces for the Piano, par V. Ravnkilde, 112; The Sussex Chant-book, by Mr. Chambers, 112

*Belgium:* Festival at Brussels, 422; Great Singers' Contest at Brussels, 423; Mdle. C. Patti in Belgium and Holland, 708; Prizes at the Brussels Conservatory, 179

*Germany:* Mdle. Parepa at Berlin, 423, 481; Patti at the Frankfurt Congress, 232; Combination of German Managers, 120; Hiller's *New Opera* at the Royal Theatre of Hanover, 390; Mdle. A. Patti at Hamburg, 454; Mdle. Titiens in the Messiah at Hamburg, 770; Joachim in the Messiah at Hamburg, 738; Herr Auer at the Gewandhaus Concerts at Leipzig, 708; The Leipzig Gewandhaus Concerts, 770; Munich Musical Festival, 358, 454; Munich Festival, 454; South German Musical Festival, 149; Wendic Singing Festival, 486

*Italy:* Grisi as Norma in Florence, 642

*Paris:* Address of Thanks to the French Emperor, by Musical Composers, 708; Café Chantants, 44; Chamber Concerts in Paris, 582; Concerts, 518; Elijah performed in French at the Padeloup Concerts, 708; La Fiancée du Roi de Garbe at the Opéra Comique, 423; Grand Opéra at Paris, 357; Paris Gosip, 120; Italian Opera, 486, 612; Mdle. Lucca at the Grand Opéra, 676; Musical News of the Week, 676; Operas in Paris, 388; Patti's Engagement with M. Bagier, 204; Piatti at the Cirque Napoléon, 738; Receipts from Concerts and such like Amusements in Paris each night, 612; Les Troyens at the Théâtre Lyrique, 179, 296, 423, 518

*Rouen:* Rouen Orpheonist Festival, 204

*Poland:* New Musical Paper, *Le Chanteur National*, at Warsaw, 454

*Russia:* Italian Opera at St. Petersburg, 232

*Spain:* Reception of Mdle. La Grange at Valencia and Alicante, 323

*Musical Notes:* Agricultural Hall, Islington, 486, 518; Beethoven's Family object to his Exhumation, 518; Removal of the Remains of Beethoven and Schubert, 486; Mr. J. Beale, Death of, 21; Bérénice as played in 1680, 357; "Big Ben," 612; A New Tenor, Mr. W. Bolton, 770; Production of Chamber Operas, 708; Choral Gatherings, 179; The Choir and Musical Record, 44; The Encouragement of Music, 68; New Operetta, Signor Fagotto, 358; Gallery of Illustration, 486; The Garcias, 708; Gresham Professorship, 21, 69; Death of Mr. C. Godfrey, Bandmaster of the Coldstream Guards, 770; Exeter Hall, Madame Goldschmidt, 708; Madame Lind-Goldschmidt's Donation to the Hospital of Incurables, 676; Herr Joachim and Fraulein Weiss, 21; Joash at the Norwich Festival, 179; The London Polyhymnian Choir, 738; Mdle. P. Lucca's Engagement, 612; Madame Grisi, 44; The Messiah at the Sacred Harmonic Society, 738; The Musical Festivals, 327; Music of the Myriad and the Million, 178; Marriage of Mdle. Antoinetta Frizzi, 390; Origin of Massanello, 357; Deaths of Joseph Mayseder and Coletti, 676; Melbourne Philharmonic Society, 454; Memorial Window to Vincent Novello, 423; Music, Romanizing in, 345; Music among the Hottentots

## MUSIC—continued.

708; Musical Society's Trial of Orchestral Works, 582; "Musical Telegraphy," 487; National March of Mexico, 454; National Opera Company (Limited), 738; Norwich Festival, 357; New Organ for York Minster, 204; Accident to Offenbach, the Composer of Orpheus, 406; Quartett Concerts in Belfast, 612; Relic of Handel, 454; MM. Rouget de L'Isle and Fetis on the Marseillaise Hymn, 149; Sale of Mr. Edward Taylor's Musical Library, 676; Sterndale Bennett's Lectures at the London Institution, 612; Thalberg, 44; The Three Choirs' Festival at Hereford, 770; Wagner and Berlioz, 642; Verdi's Doings, 44; Worcester Festival, 296, 454, 708; Dr. Wyld as Gresham Professor, 642; National Choral Society, 454; Judas Maccabæus, 642; Operas, and their Management, 203; Vacation Music, In and Out of Town, 263

Mutton, What to do with the Cold, 506

My Miscellanies, by Wilkie Collins, 564

My Southern Friends, by E. Kirke, 37

*NARRATIVE* of a Captivity, Escape, and Adventures in France and Flanders during the War, by E. Boys, Captain R.N., 345

Nash (D. W.). The Pharaoh of the Exodus, 280

Natal (Bishop of), see Colenso.

Natural History, Lectures on, by Edward Jesse, Esq., 61

Naturalist, The Angler, by H. Pennell, 189

Nautical Almanac, The, 504

Nautical Dictionary, by Arthur Young, assisted by James Brisbane, 627

Neale (E. V.). The Analogy of Thought and Nature investigated, 217

Né Coiffé—Born to Good Luck, by C. Dagobert, 571

Necrosis, Remarkable Case of, by André Fresco, 473

Neil (Samuel). Culture and Self-Culture, 472; Martin Luther, 539; Shakespeare: A Critical Biography, 571

Netherclift (F. G.). Autograph Souvenir, 507

*Neu Holland in Europa*, 307

Neumann (K. F.). *Geschichte der Vereinigten Staaten von Nord-America*, 198

Newcastle Meeting of the British Association, see Science.

Newfoundland, The History of, Rev. Charles Pedley, 339  
Newton (Rev. R.). The Giants, and How to Fight Them, 36

New Zealand (Old), by a Pakeha Maori, 33

Nieritz, Gustav, Busy Hands and Patient Hearts, Translated from the German of, 694

Nile, Journal of the Discovery of the Source of the, by Captain J. H. Speke, 720; The Dutch Ladies' Expedition to the, 66. See also African Exploration; A Winter's Cruise on the, by Carey, 8

Nonconformity, Annals of, by T. W. Davids, 170

No Better than we Should be, by A. Marvell, jun., 61

Noel (The Hon. Roden). Behind the Veil, 80

Not an Angel, 601

*Nouveaux Lundis*, by C. A. Sainte-Beuve, 11

Numismatics, Popular Course of, 639

## OBITUARY:—

Mr. F. Lee Bridell, Painter, 422; Colletti, the Bari tone, 676; M. Etienne-Jean Delecluze, 120; M. Eugène Delacroix, 263; Mr. Gattley, Sculptor, 119; Mr. J. D. Harding, 707; Mr. Harding, 737; Lombardi, Director of the St. Bernard Hospice, 39; Mdle. Livry, 149; Lord Lyndhurst, 445; Joseph Mayseder, Violinist, 676; Mr. William Mulready, 68; Teutwart Schmitson, 388; Mr. Sheepshanks, 484; Archbishop Waatley, 410, 446; Mrs. Trollope, 446; Mr. Beriah Botfield, 173; Mr. C. Cockerell, R.A., 346; Dr. A. M. Caul, 604; Mr. F. B. Duncan, 604; La Farina, 285; Dr. E. Fischel, 87; the Rev. J. Forshall, 762; Mr. Frank Fowler, 226; Rev. T. Garnier, 698; Archdeacon Freer, 199; Mr. J. W. Gilbert, 173; Jacob Grimm, 347, 381; Mr. J. Gwill, 314; Mr. Samuel Hall, 698; Dr. A. Henderson, 347; Rev. Thomas James, 510; M. de Lamartine's Sister, 199; Mr. Richard Marshall, 604; Marquis of Normanby, 114; Mr. J. B. Nichols, 474; Mr. David Nutt, 665; Rev. W. Oxenham, 442; Mr. Quensell, from Hildesheim in Hanover, 145; Wm. Robson, 632; Mr. W. Salt, 698; Monsignor Giovanni Sattoria, 174; Mr. John Sheepshanks, 411; Alexander Soutzo, the Greek Poet, 175; Mr. W. J. Stewart, 474; Dr. Strang, 729; Rev. W. Thelwall, 698; Mr. R. Thornton, 442; Mr. W. Tooke, F.R.S., 347; Mr. Turnbull, 698; Count de Vigny, 347; Stephen Woronin, 543; Mr. Justice Wightman, 729; M. Delacroix, the Artist, 295

Odgers (Nicholas). Mystery of Being, 217

Officers of the American Academy of Arts and Sciences, 202

Ogilvie (Rev. Dr.). On Subscription to the Thirty-nine Articles, 602

Old Lieutenant and His Son, The, by Norman Macleod, D.D., 84

Old Man's Home, The, by Rev. W. Adams, 171

Old New Zealand, by a Pakeha Maori, 33

Oldekop (Thamzen L. von). Mankind in Many Ages, 37

On Life and Death, by W. S. Savory, 663

Opposite Neighbours, 163

Ophthalmoscopic Surgery, by Jabez Hogg, 36

Ordinances and Statutes framed or approved by the Oxford University Commissioners, 630

Oscar, and Autumnal Gleanings, by J. H. B. Bayley, 167

Ostende, Petit Guide des Etrangers à, 272

Our Garden Friends and Foes, by Rev. J. G. Woods, M.A., 342

Our Old Home, by Nathaniel Hawthorne, 336

Our Village, by Miss Mitford, 250, 341, 727

Oxford University Commission, Ordinances and Statutes framed by, 630

*PAMPHLETS*—The Book of the Law, 12; A Letter to the Members of St. Peter-Port Church District Visiting and Tract Society, by P. S. Carey, M.A., 377; Bromley Papers, by J. A. Horner, 84; Contradictions of



## PAMPHLETS—continued.

- Lord Palmerston in Reference to Poland and Circassia, 377; The Case of Ireland, by Joseph Fisher, 313; The Scripture cannot be Broken, by Rev. W. J. Irons, 84; Theory and Practice of Teaching Modern Languages in Schools, by Charles H. Schaible, M.D., 507
- Parables of our Lord, 696
- Papyri, Fac-similes of, found in a Tomb at Thebes, with a Translation, by S. Birch, F.S.A., 433
- Parker (Theodore), The Collected Works of, edited by F. P. Cobbe, 84
- Parley (Peter). Tales about the Sea, 224
- Parthey (G.) *Deutscher Bildersal*, 408
- Parrot (Mary Anne). Holy Women of Old, 111
- Parr (Father), by Paul Richardson, 761
- Partridge, Mr., Cheap Serials and Publications, 378
- Pasqué (Ernst). Goethe's Theaterleitung in Dresden, 111
- Passages of a Working Life, during Half a Century, by Charles Knight, 688
- Paterson (James). Breadalbane Succession Case, 377
- Paton (Allan Park). New Chapter in the Life of Wilson the Ornithologist, 172
- Paton (A. A.) History of the Egyptian Revolution, 19
- Payne (Alfred). Education of the Blind, and the Deaf and Dumb, 13
- Payne (J. B.). A Gossiping Guide to Jersey, 141
- Pearsall (The late R. L. De). Twenty-four Choral Songs and Madrigals, 500
- Pedley (Rev. Charles). The History of Newfoundland, 339
- Pennell (H. C.) The Angler-Naturalist, 189; The Family Fairy Tales, 759
- Pentateuch, The Gospel of the, by Rev. C. Kingsley, 107
- Pentateuch and the Book of Joshua, by Bishop Colenso, 29
- Penrose (F. C.) on Weights and Measures, 116
- Periodicals, see Magazines.
- Persian Theosophy, 312
- Pet Marjorie, 542, 666, 698, 729
- Phillip Lisle, 215
- Phillips (C. P.) The Law of Copyright in Works of Literature and Art, and in the Application of Designs, 760
- Phillips (Wendell). Speeches, Lectures, and Letters, 342
- Philology, see Science.
- Phonography, A Manual of, by Isaac Pitman, 171
- Physics, see Science
- Pick (Dr. E.) On Memory, and the Rational Means of Improving it, 602
- Pierotti (Dr.) Jerusalem Explored, 696
- Pilgrim's Progress, The, by John Bunyan, with Notes and Memoir, by Rev. J. J. Johnstone, 538
- Pitman (Isaac). A Manual of Phonography, 171
- Pitman (H.) Popular Lecturer and Reader, 727
- Plague of London, History of the, by Daniel Defoe, 345
- Plues (Margaret). Geology for the Million, 313
- Physical Education, Prize Essay on, 232
- Poems and Translations, by E. V. Kenealy, LL.D., 721
- POETRY:—
- Art and Fashion, and other Poems, by C. Swain, 531; The Bardic Poetry of the Welsh, 75; The Battle Won, by a Carthusian, 224; Behind the Veil, by the Hon. Roden Noel, 80; The Book of Ballads, 728; Early English Poems and Lives of Saints, edited by F. J. Furnivall, M.A., 310; Elementary Books of, for Schools, 100; Father Parr, by Paul Richardson, 761; The Golden Harp, by W. H. Dulcken, 696; Heroic Idylls, by W. S. Landor, 691; Barham's Ingoldsby Legends, 727; Jadwiga, by Karl Beck, 172; The Jobiad, translated from the German by C. T. Brooks, 108; John Todd, and How he Stirred his own Broth-Pot, by the Rev. J. Allan, 727; English Sacred Poetry of the Olden Time, 696; Sea-Songs and Ballads, by Dibdin and Others, 60, 243; Science Revealed, by G. Eveleigh, M.R.C.S., 472; Selections from the Poetical Works of Lord Houghton, 659; Songs of Evening, by C. E. Meeker, 80; Songs and Poems, by Robert Burns, 507; Tales of a Wayside Inn, by H. W. Longfellow, 691; Undertones, by Robert Buchanan, 754; Lays of the Scottish Cavaliers, by Aytoan, 727; Life Unfolding, by E. A. Campbell, 507; Love and Jealousy, Europa, and other Poems, by Rev. G. Lewis, B.A., 531; English Metrical Homilies, from MSS. of the Fourteenth Century, edited by John Small, A.M., 310; Les Noces de la Lune, by Le Chevalier de Châtelain, 408; Ode on the Marriage of H.R.H. the Prince of Wales, by J. W. Coppin, 198; Poems and Translations, by E. V. Kenealy, LL.D., 721; Poems, by Francis C. Weedon, 531; Poems, Original and Translated, by S. H. F., 531; Poems, by Jean Ingelow, 80; The Rifle and the Man, 403; Robert of Brunne's Handlyng Synne, edited by F. J. Furnivall, M.A., 310; Dante's Divina Commedia, translated by Mrs. Ramsay, 569; Illustrated Songs and Hymns for the Little Ones, by Uncle John, 728; My Beautiful Lady, by Thomas Woolner, 594; Oscar, and Autumnal Gatherings, by J. H. B. Bayley, 167; The Pricke of Conscience, by R. Rolle de Hampole, 629; Selections in Poetry, 572
- Poland: Pamphlets on, 303; Letter from a Polish Patriot to the National Government of, translated by C. Sharp, 631
- Polish Question, by a Russian, 110
- Political Economy: Dictionary of, by H. D. Macleod, 59; Law of Nations, by T. Twiss, D.C.L., 570
- Politics: *Trois Générations*, par M. Guizot, 140; The Institution of the English Government, by H. Cox, M.A., 79
- Pollard (E. A.) First Year of the War in America, 7
- Pologne et la Cause de l'Ordre*, 110
- Popular Lecturer and Reader, by H. Pitman, 727
- Power of the Tongue; or, Chapters for Talkers, by Benjamin Smith, 250
- Praeterita, by William Lancaster, 754
- Prayers for the Sick and the Sorrowful, J. B. Marsh, 250
- Prayer, The Book of Common, 696
- Prayers: Morning and Evening Services for Households, by A. B. Evans, D.D., 696

Prévost-Paradol (M.) *Essais de Politique et de Littérature*, 663

- Prince of Wales, Ode on the Marriage of the, 198
- Prisons, Convict, Reports and Observations on the Discipline and Management of, by the late Sir J. Jebb, K.C.B., 441
- Publications of the Week, 14, 37, 62, 85, 113, 143, 172, 190, 225, 252, 283, 313, 346, 379, 410, 441, 473, 507, 541, 572, 602, 631, 664, 696, 728, 761
- Pulpit, From the World to the, 539

## QUEEN Mab, by Julia Kavanagh, 496

- Queens of Song, by Ellen C. Clayton, 625
- Queritur, The Sanscrit Language as the Basis of Linguistic Science, by T. H. Key, Esq., 598

## RACES of the Old World, by C. L. Brace, 32

- Rachael Ray, by Anthony Trollope, 437
- Raffles (Thomas, D.D., LL.D.), Sketch of the Life of, by J. B. Brown, 507
- Railway Readers, Good Things for, 141
- Ramsay (Mrs.) Dante's Divina Commedia, translated into English by, 569
- Raphaël, par Lamartine, 372
- Rafael's Bible, called the Loggie, 696
- Ravnskilde, Six Characteristic Pieces for the Piano, 112
- Reade, Charles, Hard Cash, 753
- Reading Disentangled, 727
- Record Newspaper, Exposure of, in its Treatment of "Good Words," 12
- Reed (Andrew, D.D.) Memoirs of the Life and Philanthropic Labours of, by his Sons, Andrew and Charles Reed, 724
- Relations of Landlord and Tenant in India, 631
- Renan (M. E.) *Letter de Monseigneur l'Evêque de Grenoble*, 464; see also *Miscellanea*
- Renan, Ernest, Life of Jesus, 52
- Fifth Report of the Medical Officer of the Privy Council, 308
- Reports of the Royal Academy Commissioners, 188, 736
- Revelations of St. John, Lectures on, by Dr. Vaughan, 165
- Revision of the Law, Speech of the Lord Chancellor, 35
- Revolutions in English History, by Dr. Vaughan, 597
- Rhind (A. H., F.S.A.) Fac-simile of two Papyri found in a Tomb at Thebes, 433
- Richardson (Paul), Father Parr, 761
- Riehl (W. H.) *Geschichten aus alter Zeit*, 225
- Rickard (Major C. J.) A Mining Journey across the Great Andes, 190
- Rifle and the Man, The, by A. Steinmetz, 403
- Robinson Crusoe, Routledge's Illustrated, 696
- Rogers (H.) Life and Character of John Howe, M.A., 472
- Rogers (B.B.) The Mosaic Records, 760
- Rome, History of, by Theodor Mommsen, 467
- Romola, by George Eliot, 28
- Roskowska (Marie von) *Für eine Müsige Stunde*, 507
- Roth (A.) Doldenhorn and Weisse Frau, 571
- Roubaud (Le Docteur Félix). Théophraste Renaudot, 505
- Rouse (Rolla). The Lawyer's Companion, 539
- Routledge (E.) Mrs. Jones's Evening Party, 601
- Royal Academy, see Art.
- Ruffini (John). Vincenzo; or, Sunken Rocks, 720
- Ruined Abbeys and Castles, Photographically Illustrated, 728
- Russie et ses Adversaires*, par un Français, 110

SAINT-BEUVE (C. A.) *Nouveaux Lundis*, 11

- St. David's, A Charge Delivered to the Clergy of the Diocese of, by the Rev. Connop Thirlwall, 662
- St. John (Charles). Natural History and Sport in Moray, 78
- Sala (G. A.) Breakfast in Bed, 368
- Sand (Madame George). Pourquoi les Femmes à l'Académie? 139; Mademoiselle de la Quintinie, 372
- Savile (Rev. B. W.) Man; or, the Old and New Philosophy, 12
- Savory (W. S.) On Life and Death, 663
- Scenes in the Life of St. Peter, by James Spence, M.A., D.D., 696
- Schaible (Charles H., M.D.) Theory and Practice of Teaching Modern Languages in Schools, 507
- Schultess, *Europäischer Geschichtskalender*, 408
- Schlagintweit (Hermann, Adolphe, and Robert de) Scientific Mission to India and High Asia, 192
- Scholefield (J.) Twenty-four Hours under the Commonwealth, 407
- School and Home; A Tale for boys, 539
- SCHOOL-BOOKS AND TEXT-BOOKS:—
- I. Elementary Books, 100; II. English Grammars, 140; III. Arithmetical and Mathematical Text-Books, 168; IV. Latin and Greek Grammars, Exercise Books, &c., 222; V. School Editions of Greek and Latin Authors, Text-Books, 248; VI. School-Books on Geography, 344; VII. Text-Books of English Literature, 374; First Steps in Drawing, 313; Reading Disentangled, 727; The Child's Scripture History, 571; Né Coiffé—Born to Good Luck, by C. Dagobert, 571
- Schwetschke (Dr. Gustav). *Geschichte des Hombres*, 346

## SCIENCE:—

- Anthropology*: Spain's Evidence on the Antiquity of Man, 671; M. Tigris on the Human Blood, 577; Lake-Habitations of Switzerland, M. Hofer, 577; Man in the Pliocene, 39; "Man's Place in Nature" at the Antipodes, 634; Pleistocene Irishmen, 731; Marked Case of Polydactylism, 147; M. S. de Luca on the Weight of the Bones in Hands and Feet, 607
- Astronomy*: New Asteroid, the Seventy-ninth, 514; Seventy-fifth Asteroid, Elements of, 89; Astronomical Society of Germany, 40, 544; Astronomical Works of King Alphonso X. of Castile, 177; Ephemeris of Comet II., 1863, 17; Comets IV. and V., 1863, 514, 607, 732; New Edition of Admiral Smyth's *Cycle of Celestial Objects*, 202; Double Star Observations, 577; Triangulation of Northern Europe, 577; On Time and Time Guns, 699; Krüger's Researches on Stellar Paral-

## SCIENCE—continued.

- lax, 40; The Lunar Eclipse, Visibility of Aristarchus, 67; M. Le Verrier and the Astronomer Royal, Observations of Asteroids, 732; Professor Spoerer of Anclam on Sun Spots, 702, 731; Visitation of the Cambridge Observatory, 147; Eclipse of the Sun, Nov. 11th, 544; Kew Sun-Pictures, 702, 731; New Variable Star, U Scorpii, 202; Triangulations of Central Europe, 766
- Botany*: M. Hooibrenk, Artificial Foundation of Cereals, 544
- Chemistry*: Azuline, 607; Chair of Chemistry of Berlin and Dr. Hoffman, 702; Application of gun-cotton to Warlike Purposes, 732; New Series of Metallic Oxides, Herr H. Rose, 607; M. Ramon de Luna on Ozone, 147; New Vegetable Reagent, 147; Wassium, 514, 577
- Geology*: Bellamar, the Cave of, 89; Coal Formations, M. Leo Lesquereux, 40; Discovery of Crystalline Quartz in Ecuador, 636; M. Daubrée on the Geological Map of Switzerland, 147; Geology of the Nile Valley, Sir C. Nicholson, 633; Ossiferous Cavern in Argyleshire, 177; Slab of Stalagmite presented to the Geological Society, 636
- Medicine*: M. J. de Lamballe on the Formation of Callus on Bones, 766; New Method of Treating Disease by Controlling the Circulation of the Blood, Dr. J. Chapman, 577; Ouranoplastic Method, M. Sédillot, 702
- Meteorology*: Admiral Fitzroy and the Weather, 544; Balloon Ascents, Mr. Glashier, 16; Mr. Glashier's Twelfth Balloon Ascent, 67; On the Scientific Balloon Ascents, 512; On Meteorological Progress, 764; The 10th of August Meteors, 177; The August Meteors, 201; M. Coulvier-Gravier on the 10th of August Meteors, 231; On the Earth's Climate in Palæozoic Times, 544; Recent Weather, 730; Red Rainbow seen by Dr. Mohe of Coblenz, 231; Schlagintweit on Indian Isothermal Lines, 117; Extreme Temperature, 231
- Microscopy*: Dr. Roberts on the Use of Magenta in Microscopical Investigations, 17; "On Obtaining Photographs of Microscopic Objects," Mr. Wenham, 545; Dr. Beale's Recent Microscopical Researches, 202
- Palæontology*: M. Dewalque, Discovery of Bones and Teeth in the Drift of the Meuse, 703; Bones of *Bos longifrons*, discovered by Mr. Roberts, 636; Fossil Corals of the West Indian Islands, by Dr. Duncan, 702; Observatory of Königsberg, Bessel's Zones, 636; New *Teleosaurus*, 177
- Photography*: Proposed Museum of Photographic Portraits, 117; Early Sun Pictures, 635; M. Marion's Communications to the French Photographic Society, 732
- Physics*: Atmospheric Electricity, 514; Professor Williamson's Lecture on the Galvanic Battery, 287; M. Stefan on Heat, 702; Professor Tyndall on Radiant Heat, 65; Professor Graham on the Molecular Mobility of Gases, 229; Magnetic Mountain in Swedish Lapland, 221; M. Bertin on the Optical Properties of Ice, 577; On the Optical Properties of Metals, by M. Quaque, 606; Kirchhoff's Memoir on the Solar Spectrum, 89; M. Leclanche on the Spectrum of Hydrogen, 147; Spectroscopes, 17; Rutherford's, 40, 202; The Astronomer Royal's, 202; Professor Cooke's, 40
- Zoology*: Diatoms, Dr. Greville on, 40; Echinodermeta, Professor Wyville Thomson on, 146; Holland M. H., Embryogeny of Fishes, 607; Life in the Deep Sea Bottom, 89; Zoology of the Polar Seas, Mr. T. Tate, 636; Discussion on Spontaneous Generation at the French Academy, 700; Sturgeon in the Zoological Gardens, 117
- Miscellaneous*: New Officers for the American Academy, 202; Aerostation, 670; Ailanthine, 576; Death of Dr. Maximilian Ritter von Weisee, of Cracow, 766; M. Blanchet's Researches on the Application of the Catheter to Diseases of the Duodenum, 545; Institution of Civil Engineers, List of Premiums, 231; Eruption of Etna, 147; Mr. Holmes on Magneto-Electric Lighthouse Illumination, 701; Hungarian Natural Science Association, 606; The Novara Expedition, 545; New Method of Preserving Iron Vessels, 176; Royal Society's Anniversary, 666; Royal Institution Programme, 732; Congress of Scandinavian Naturalists, 146; M. Ettingshausen on the Skeleton of Leaves, 703; Telegraphing invented by A. Tacticus, 38; Professor Sylvester, of Woolwich, elected Member of the French Academy, 702
- BRITISH ASSOCIATION MEETING:
- Programme of the Meeting, 176; The Sciences and the British Association, 239; Letters from our Correspondent, 227, 255; Excursions, 286; Report of the Council, 227; President's Address, 228; Distinguished Foreigners present, 286; Arrangements for 1864, 256; Professor Williamson's Lecture on the Physics of the Galvanic Battery, 287; Mr. Glaisher's Lecture and Reports, 512; Money Grants, 256; Papers to be printed in *extenso*, 286; Appointment of Committees, 286; The Addresses of the Presidents of Sections, 256; Sectional Reports (as detailed below), 256, 318, 348, 382, 415, 447, 477:—
- Section A. Mathematical and Physical Science*:—
- Report of the Committee on Electrical Standards, Fleming Jenkin, C.E., 256; Report of the Committee on Fog-Signals, Dr. Gladstone, 256; On the Changing Colour of the Star 95 Herculis, Professor Piazzi Smyth, F.R.S., Astronomer-Royal for Scotland, 256; On Sun-Spots and their Connexion with Planetary Configuration, Balfour Stewart, F.R.S., 257; On the Path of a Meteoric Fireball relating to the Earth's Centre, Professor Coffin, 257; On a new Revolving Scale, M. Hermann de Schlagintweit, 257; On some Phenomena produced by the Refractive Power of the Eye, M. A. Claudet, F.R.S., 257; Researches on the Moon, Professor Phillips, 289; On the Distances of the Planets, R. S. Browne, 289; On Focal Adjustment of the Eye, W. V. S. Proctor, 289; On Spectrum Analysis, Professor Plücker of Bonn, 289; On the Newcastle Time-Gun,



## SCIENCE—continued.

Professor Piazzi Smyth, Astronomer-Royal for Scotland, 318; On a Printing Telegraph, Professor D. E. Hughes, 318; On Bonelli's Typo-Electric Telegraph, Mr. Henry Cook, 318; On a new form of Syren, Mr. Ladd, 319; On an Acoustic Telegraph, Mr. Ladd, 319; Interim Report on the Vertical Motion of Currents of Air, Professor Hennessy, 319; Report on Luminous Meteors, Mr. Glaisher, 319; On Calcescence, Dr. C. Akin, 348; On the Relationship between the Variation of the Eccentricity of the Earth's Orbit and the Moon's mean Motion in Longitude, Rev. Dr. Hincks, 350; On Fogs, Dr. Gladstone, 350; On a Proof of the Dioptric and Actinic Quality of the Atmosphere at a high Elevation, Professor Piazzi Smyth, Astronomer-Royal for Scotland, 382; Description of the Rev. W. R. Dawes' Solar Eye-Piece, Dr. Lee, 382; A Comparison of Curves afforded by the Self-Recording Magnetographs at Treco and Lisbon during the 15th July, 1863, when there was a magnetic disturbance, Balfour Stewart, 382; On the Electrical Resistance and the Electrification of Gutta-Percha and India-Rubber under varying pressures, extending to 300 Atmospheres, Mr. C. M. Siemens, 383; On a new Electro-motive Engine, Mr. Ladd, 383; Description of the "Star Chromatoscope," an instrument to examine and compare the rays of the stars, Mr. A. Claudet, 415; On the Connection which exists between Admiral Fitzroy's "Caution Telegrams" and the luminosity of Phosphorus, Dr. Moffatt, 415; On the Distribution of Heat on the Sun's Surface, and the Currents in his Atmosphere, Mr. Murphy, 415; On the System of Forecasting the Weather, as pursued in Holland, Professor Buys-Ballot, 415; On the Augmentation of the apparent Diameter of a Body by Atmospheric Refraction, Mr. S. Alexander, 415; On the Conditions of the Resolvability of Homogeneous Algebraical Polynomials into Factors, Mr. J. J. Walker, 415; On the Elasticity of the Vapour of Sulphuric Acid, Mr. T. Tate, 415; On the Result of Reductions of Curves obtained from the Self-recording Electrometer at Kew, Professor W. Thomson, 415; On a Mercurial Air-Pump, Mr. J. Swan, 416; On Ozone and Ozone Tests, Mr. E. J. Lowe, 447; On a new kind of Miniature, possessing apparent solidity by means of a combination of Prisms in contact therewith, Mr. Henry Swan, 448; Report of Balloon Committee, Colonel Sykes, 477; Report of Balloon Ascents, Mr. J. Glaisher, 478, *see* 512; On the Selenographical Relations between the Chain of Lunar Mountains and the Alps with the Mare Imbrium and the Mare Frigoris, Mr. W. R. Birt, 478; Description of an Instrument for measuring the Height of a Cloud, Rev. Professor Temple Chevalier, 478; On the Experimental Series of Rain-Gauges erected at Calne, Mr. G. J. Symons, 478; Meteorological Observations, Rev. J. Rankine, 478; On the Lunar Mare Smythii, the Phillips Walled Plain, the Percy Mountains, the New Craters Piazzi Smyth, Chevalier, and Wrottesley, Dr. Lee, 478; On the Quantity and Centre of Gravity of Figures given in Perspective or Homography, Professor Sylvester, 479; On a New Marine and Mountain Barometer, Mr. W. Symons, 479; On a Maximum Thermometer with a New Index, Mr. W. Symons, 479; On a certain Class of Mathematical Symbols, Mr. W. H. Russell, 479; Description of Professor Thomson's New Portable Electrometer, Mr. Fleeming Jenkin, 479; On the Mathematical Theory of Plane Water Lines, by Professor Rankine, F.R.S., 479.

*Section B. Chemical Science.*—Professor Williamson's Address, 257; On Fire-clay Goods, Mr. Joseph Cowen, junr., 290; On Glass, Mr. R. W. Swinbourne, 290; On Earthenware, Mr. C. T. Maling, 290; On Oxidation of Beta Hexylic Alcohol, Professor Wanklyn, 290; On a New Gas Furnace for Scientific and Practical Purposes, Mr. G. Gore, 290; On Lucifer Matches, Professor Abel, F.R.S., 290; Report by the Committee appointed to investigate some Improvements in Gun-Cotton, Dr. Gladstone, 319; On Disinfectants, Mr. H. B. Condy, 320; On Chemical Manufactures, Messrs. J. C. Stevenson, R. C. Clapham, and T. Richardson, 320; On Titanium in Iron, Dr. Riley, 320; On Salt of Baryta in Colliery Water, Dr. Richardson, 320; On the Various Kinds of Pyrites used on the Tyne and Neighbourhood in the Manufacture of Sulphuric Acid, Mr. J. Pattinson, 330; On the Constitution and Rational Formula of Narcotine, Mr. G. C. Foster and Dr. Matthiessen, F.R.S., 351; Reports on the Metallurgy of the District, Messrs. J. L. Bell, T. Sopwith, T. Spencer, and Dr. Richardson; On Aluminium, Mr. J. L. Bell (Mayor of Newcastle), 351; On the Slaking of Quick-lime, Dr. Davy, 383; On the Impurities contained in Lead, and their influence in its technical uses, Mr. W. Baker, 383; On the Minerals and Salts found in Coal-Pits, Messrs. J. Daglish and R. C. Clapham, 383; On Impurities in Lead, Dr. Jenner, 383; On Zinc, Nickel, and Cobalt in Cleveland Ironstone, Mr. J. Pattinson, 383; On Deposits in Blast Furnaces, Mr. J. Pattinson, 383; On the Extraction of Thallium on a Large Scale from the Flue Dust of Pyrites Burners, Mr. W. Crookes, 416; On Thallium, Mr. J. L. Bell, 417; On the Question, "Are Nitrogen and Carbonic Oxide the Oxide of Carbon in different Allotropic or Isomeric States?" Mr. H. Kilgour, 448; Researches on the Manufacture of Prussiate of Potash, the late Mr. John Lee and Dr. Richardson, 448; On Musical Sounds produced Charcoal, by Dr. F. L. Phipson, 448; On Oxidation by Ozone, Dr. T. Wood, 448; On New Zealand Lignites, Dr. Murray Thompson, 448; On the Separation of Lead and Antimony, Dr. Richardson, 448; On Fuel in Marine Boilers, Dr. Richardson and Mr. T. W. Bunning, 448; On a New Method of Measuring the Chemical Action of the Sun's Rays, Dr. F. L. Phipson, 448; Sur les Avantages commerciaux d'un nouveau Sel de Soude cristallisé, M. L. Kessler, 448; On the Chemical Nature of Alloys, Dr. Matthiessen, 448; Sur les Procédés de Gravure du Verre à l'aide de l'Acide fluorhydrique par Impression de la Reserve, M. L. Kessler, 448; Sur des Appareils nouveaux évaporant à multiple Effet et à Air libre, nommés Erotateurs,

## SCIENCE—continued.

M. L. Kessler, 448; On Photoelectric Engraving and Observations upon Sundry Processes of Photographic Engraving, Mr. Duncan C. Dallas, 479; On the Analysis of Chinese Iron, Dr. Stevenson Macadam, 479; Définir par la Végétation, l'Etat Moléculaire des Corps. Analyser la Terre Végétale par des Essais Raisonnés de Culture, M. Georges Ville, 479; Report on Synthetical Researches on the Formation of Minerals, M. Alphonse Gages, 479; On the Chemical and Physical Principles in connexion with the Specific Gravity of Solid Substances, Dr. Otto Richter, 480; On a New Form of Gas Battery, Mr. W. Symonds, 480; On the Manufacture of Superphosphates and Dissolved Bones, Dr. S. Macadam, 480; Recent Applications of the Hydrocarbons derived from Artificial and Natural Sources, Mr. B. H. Paul, 480.]

*Section C. Geology.*—Mr. Warrington Smith's Address, 258; On Coal, Coke, and Coal Mining in Northumberland and Durham, Mr. Nicholas Wood and others, 291; On the Fossil Teeth of a Horse found in the Red Clay at Stockton, Mr. J. Hogg, 291; On the Coal Measures of Sydney, Cape Breton, Mr. Lesley, 291; On the Magnesian Limestone of the County of Durham, Messrs. G. B. Forster and J. Daglish, 291; On the Fossils of the Skiddaw Slates, Professor Harkness, 291; On the Hornblende Greenstones, and their Relations to the Metamorphic and Silurian Rocks in the County of Tyrone, Professor Harkness, 291; On two New Coal Plants from Nova Scotia, Dr. Dawson, 291; On Models Illustrating the Contortions in Micaschist, and Slate, Sorby, 291; On a Deposit of Sulphur in Corfu, Professor Ansted, 320; On the Metamorphic Origin of the Porphyritic Rocks of Charnwood Forest, Professor Ansted, 320; On the Laurentian Rocks in the Malvern Hills, Dr. Harvey B. Holl, 321; On the Equivalents of the Cleveland Iron-stones in the West of England, Charles Moore, 321; On the Organic Contents of the Lead Veins of Allenheads and other Lead Veins of Yorkshire, C. Moore, 321; Report on the Distribution of Organic Remains of the North Staffordshire Coal Field, W. Molyneux, 321; On the Chronological Value of the Triassic Rocks of Devonshire, Mr. Pengelly, 321; A Help to the Identification of Fossil Bivalve Shells, Mr. Seeley, 321; On the Relations of the Cumberland Coal Fields with the Red Sandstone, Mr. Matthias Dunn, 321; On the Recent Discovery of Gold near Bala Lake in Merionethshire, Mr. Beadwin, 321; On the Pennine Fault, Mr. Bainbridge, 352; On Artificially-produced Quartzites, Mr. Alexander Bryson, 384; On the Deposit of the Gravel, Sand, and Loam with Flint Implements at St. Acheul, Professor Phillips, F.R.S., 384; On the Alluvial Accumulation in the Valley of the Somme and Ouse, Mr. R. A. C. Godwin-Austen, F.R.S., 384; On certain Markings on the Horns of Megaceros Hibernicus, Mr. Beete Jukes, F.R.S., 384; On the Discovery of Elephant and other Mammalian Remains in Oxfordshire, Mr. George E. Roberts, 384; Reports upon the Granites of Donegal, Sir R. Griffiths, Professor Haughton, and Mr. Scott, 417; Report of the Shetland Dredging Committee, 417; On the Origin of Prismatic Structure in Basalts, &c., Prof. James Thompson, 417; Synopsis of the Bivalved Entomostraca in the Carboniferous Series of Great Britain and Ireland, Professor Rupert Jones, and Mr. Kirkby, 417; On Recent and Fossil Foraminifera collected in Jamaica the late Mr. Lucas Barrett, Professor Rupert Jones and Mr. Parker, 448; On some Fishes from the Permian Limestone, Mr. Kirkby, 448; On the Upper Tertiary Fossils of Uddevalla, Mr. Gwyn Jeffreys, 448; On the Upper Tertiary Strata of the Bohuslan, Dr. Malm, 449; On a Wash or Drift through the Coal-Field of Durham, Mr. N. Wood and Mr. E. F. Boyd, 449; Observations on the Permians of the North-West of England, Sir R. I. Murchison and Professor Harkness, 449; On a Salamander in the Roth-liegendes, Professor H. B. Geinitz, 449; On the Reptiliferous and Footprint Sandstones of the N.E. of Scotland, Professor Harkness, F.R.S., 449.

*Section D. Zoology and Botany.*—Professor Balfour's Opening Address, 260; Report of the Committee appointed for Exploring the Coast of Shetland by means of the Dredge, Mr. Gwyn Jeffreys, 292; On the Zoology of Hylton Dene, Mr. G. L. Brady, 292; On the marine Cyclopoid Entomostraca (Colanidae), with Notices of some species new to Britain, Mr. G. S. Brady, 292; On the Colour of Salmon, Dr. Davy, 292; Descriptions of new British Polyzoa, with Remarks upon some imperfectly Known Species, Mr. J. Alder, 292; Notes on Foraminifera new to the British Fauna, Henry D. Brady, 293; On Cinchona Cultivation, Mr. C. R. Markham, 321; On some Elucidations of the Geological History of North Africa, supplied by its Lacustrine Fauna, Rev. H. B. Tristram, 321; Report of the Committee for Dredging the Coasts of Durham and Northumberland, Messrs. Hodge, G. S. Brady, and J. Alder; Report of the Results of a Three Weeks' Dredging Cruise off Scarborough in 1863, Mr. J. Leckenby, 322; An Account of the Attempts to Transport Salmon to Australia, Mr. T. Johnson, 322; On the Roman and Imperial-Crested Eagles, Mr. John Hogg, 322; On a New Species of Ione, Mr. Spence Bate, 322; Note on some Foraminifera dredged by the late Mr. Lucas Barrett at Jamaica, Professor T. Rupert Jones, F.G.S., and W. K. Parker, Esq., 322; Notes on Canadian Forests, Dr. Hulbert, 352; On the Syndactylous Condition of the Hand in Man and the Anthropoid Apes, Mr. C. Carter Blake, 352; Notes on the Homologies of the Trilobites, Mr. C. Spence Bate, 352; On the Geographical Distribution of Animal Life, Mr. A. R. Wallace, 352; On the Variation of Species as pointing to Western Asia as the Centre of the Palearctic Area of Creation, Rev. H. B. Tristram, 353; Shetland Dredging Report, Part II., Rev. Alfred Merle Norman, 384; Description of a new Plant House, Mr. T. Bewley, 385; A Brief Account of the Cliffs of Mohir, County

## SCIENCE—continued.

Clare, Mr. N. B. Ward, 385; On the Occurrence of the Sperm Whale (*Physeter Macrocephalus*) at Wick, Mr. C. W. Peach, 385; Notice of a Monstrosity in a Whiting, Mr. C. W. Rose, 385; On the Structure of the Fruit of *Cerodendron Thomsonae* (Balf.) from Old Calabar, Professor Balfour, 417; Note on Certain Influences regulating the Form of Leaves, Mr. D. M. T. Masters, 417; On the Irruption of *Syrhaptus Paradoxus*, Mr. Newton, 417; On the Calabar Bean, Mr. Thomas Nunneley, 417; On the Generic Characters furnished by the Different Modes of Mining Leaves adopted by the Larvæ of Micro-Lepidoptera, 449; On British Holothuroidea, Rev. Alfred Merle Norman, 449; On the Morphology of the Ophiuroidea, Rev. Alfred Merle Norman, 449; On Proliferous Cones of the Common Larch, Mr. John Hogg, F.R.S., F.L.S., 449; A List of Rarer Phanogamous Plants discovered in S.E. Durham since 1829, Mr. John Hogg, F.R.S., F.L.S., 450; On the Physical Geography of the Malay Archipelago, Mr. A. R. Wallace, 480; Report upon the Natural History of the Island of Formosa, Mr. R. Swinhoe, 480; On the Great Divisions of the Pacific Islands' Fauna, Mr. W. H. Pease, 480; Supplementary Report on the Present State of our Knowledge of the Mollusca of the West Coast of North America, Mr. P. P. Carpenter, 481.

*Sub-Section D. Physiology.*—Professor Rolleston's Address, 281; Observations on the Eggs of Birds, Mr. Davy, 293; On the Ventilation of Barracks and other Public Buildings in India, Mr. Stewart Clark, 293; On the Investigation of Instinctive Actions, Dr. W. Murray, 293; Notes on Certain Parts of the Anatomy of a Young Chimpanzee, Dr. Embleton, 322; On the Physiological Properties of the Nitrite of Amyle, Dr. Richardson, 353; On the Reason why the Stomach is not Digested by its own Secretion during Life, Dr. Pavey, 353; On the Blood in Relation to the Question, Is Ammonia one of its Normal Constituents? Dr. Davy, 385; On the Renal Organ, the so-called Water System in the Nudibranchiate Molluscs, Mr. A. Hancock, 385; On the Renal Organ in the Aplysia, Dr. Rolleston, 385; On the means of Passing Unharmful through Noxious Gases or Vapours, Dr. White, 385; Further Observations on the Normal Position of the Epiglottis, Dr. Gibb, 385; On the Voluntary Closing of the Glottis independently of the Act of Breathing, Dr. Gibb, 385; On the Ligamentous Action of the Long Muscles in Man and other Animals, Dr. Cleland, 385; On the Reciprocal Action between Plants and Gases, Mr. R. Garner, 385; On the Physiological Action of the Uterus in Parturition, Dr. Donkin, 386; On the Condition of the Uterus after Delivery in certain of the Mammalia, Professor Rolleston, 386; On the Physiological Effects of the Bromide of Ammonium, Dr. Gibb, 418; Note on the Change of Attitude which takes place in Infants beginning to Walk, Dr. Cleland, 418; On the Nature and Varieties of Organic Effluvia, Dr. G. Robinson, 450; On the Practicability of Arresting the Development of Epidemic Diseases by the Internal Use of Anti-Zymotic Agents, Dr. G. Robinson, 450; On Cranial Deformities, more especially on the Scaphocephalic Skull, Mr. W. Turner, 481; On Life in the Atmosphere, Mr. James Samuelson, 481; On the Physiological Effects produced by Several Apparatus contrived for the Purpose of Causing a Vacuum upon the Entire Body, or a Part thereof, Dr. Junod, 481; On the Dietaries of the Lancashire Operatives, and on the Dietaries of the Labouring Classes, Dr. E. Smith, 481; On the Coal-Miners of Durham and Northumberland, their Habits and Diseases, Dr. Wilson, 481; On a Miner's Safety Mask for Supporting Life in Fire-damp and other Noxious Vapours, Dr. B. W. Richardson, 481; On a Parasitical Acanth of the Anodon, Mr. R. Garner, 482; How to Restore Drowned Persons, Patients in Chloroform Accidents, &c., Dr. Kidd, 482.

*Section E. Geography and Ethnology.*—Sir R. Murchison's Address, 261; On the Commixture of the Races of Man as affecting the Progress of Civilization, Mr. J. Crawford, 293; On Anthropological Classification, Dr. James Hunt, 293; On a Proposed Inter-Oceanic and International Transit Route across Central America, Capt. Bedford Pim, 323; From Tien-tsin (North China) to the Capital of Mantchu Tartary, Captain George Fleming, 324; A Few Notes on Sir Charles Lyell's "Antiquity of Man," J. Crawford; On the Physical and Mental Characters of the Negro, Dr. James Hunt, 324; Geographical Notes on the Island of Formosa, Mr. R. Swinhoe, 353; On the Ethnology of the Island of Formosa, Mr. R. Swinhoe, 353; On the Ethnology of Ceylon, referring especially to its Singalese and Tamil Inhabitants, Mutu Coomara Swamy, 353; On the Central Argentine Railway, from Rosario to Cordova, and across the Cordillera of the Andes, Mr. W. Wheelwright, 353; On the so-called Celtic Languages in Reference to the Question of Race, Mr. J. Crawford, 353; On the Celtic Languages, Mr. R. S. Chadwick, 353; On the Physical Geography of Guatemala, Mr. Osbert Salvin, 354; On Some Facts respecting the Great Lakes of North America, Mr. J. A. Lapham, 386; On Some Curiosities of Physical Geography in the Ionian Isles, Professor Ansted, F.R.S., 386; Travels with Captain Speke from Zanzibar to the Sources of the Nile, Captain Grant, 386; Short Account of Old Maps of Africa, Mr. J. Hogg, 386; Travels towards the Sources of the Nile, Signor Miani, 386; Exploration of Certain Affluents of the Nile, Baron von Heuglin, 386; Adventures in Search of Captains Speke and Grant, Consul Petherick, 386; On some Points in the Craniology of South American Nations, Mr. C. Carter Blake, 418; On the Rivers of the Interior of Australia, Rev. J. E. Wood, 419; On the Ethnology of Eastern Manchuria, Captain Fleming, 419; On the Commixture of the Races of Men, Mr. J. Crawford, 419; Visit to Dahomey, Mr. Craft, 419; On the Extinction of Races, Mr. R. Lee, 419; Two Ascents of the Volcano of Misti, Hon. R. Marsham, 450; On the Tribes, Trade, and Resources around the Shore-Line



SCIENCE—continued.

of the Persian Gulf, Colonel Pelly, 450; On the Aboriginal Occupation of North Tynedale and Western Northumberland, Rev. G. R. Hall, 459; On the recent Discovery of Lacustrine Human Habitations in Wigtownshire, Lord Lovaine, 482; On the Varieties of Men in the Malay Archipelago, Mr. A. R. Wallace, 483; On the Human Cranium found at Amiens, Mr. H. Duckworth, 483; On the Anatomical Character of the same, Mr. W. Turner, 483; The Origin of Gypsies, Mr. J. Crawford, 483; On the Opening of a Kist of the Stone Age upon the Coast of Elgin, Mr. George E. Roberts, 483.

*Section F. Economic Science, and Statistics:*—On the Vital and Sanitary Statistics of our European Army in India, compared with those of the French Army under like conditions of Climate and Locality, Dr. James Bird, 293; On the Decrease of the Agricultural Population of England, Mr. Purdy, 294; On the Opening and Extension of Durham University Academic Endowments, Mr. J. Haywood, 324; On the Coventry Freehold Land Society, Mr. C. H. Bracebridge, 324; On the Mortality in Lancashire, during the year ended Midsummer 1863, Mr. Frederick Purdy, 324; Statistics of the Tanning Trade of Newcastle-upon-Tyne, the late Mr. T. C. Augus, 325; On Transportation in connexion with Colonization, Colonel Torrens, 354; A Statistical Account of the Parish of Bellingham, Mr. W. H. Tarlton, 355; On the Effects of the Recent Gold Discoveries, H. Fawcett, 355; On the Sanitary Condition of the Troops in India Dr. Camps, 386; Report of the Committee on Technical and Scientific Evidence in Courts of Law, Mr. Webster, 386; On the Military Budgets of English and French Armies for 1863-64, Statistically Compared, Colonel Sykes, 386; On the Difference between Irish and English Poor-Law, Dr. Hancock, 386; On the Cost of Paris Street Improvements, Mr. Tite, M.P., 386; On the Origin of the Stockton and Darlington Railways, Mr. W. Fallows, 386; Remarks on Native Colonial Schools and Hospitals, from the Sanitary Statistics of Miss Florence Nightingale, Mr. J. Heywood, 386; On the Volunteer Force, its Comparative Cost, Development, Present State, and Prospects, Lieut.-Col. Allhusen, 420; Observations on Criminals, Mr. Thomas Robins, 420; On the Reduction of the Death-Rate in Gateshead by Sanitary Measures, Mr. J. Lamb, 451.

*Section G. Mechanical Science:*—On Richard's Steam Indicator, Mr. C. T. Porter, 294; On Air-Engines, and Air-compressing Apparatus, Mr. J. Jamieson, 294; On a New Method of Working Railways by Stationary Engines, Messrs R. & W. Hawthorn, 294; A New Method of Constructing Boats, Dr. Geo. Fawcus, 294; On a New Plan for Hanging Dock-Gates, Mr. R. A. Peacock, 295; On Thompson's Universal Stopper for Bottles, Casks, &c., Mr. Puseley, 295; Report of the Gun-Cotton Committee, Mechanical Motion, W. J. Scott Russell, 325; On the Prevention of Fouling Ships' Bottoms, Dr. White, 355; On the Proportions of Ships of least Skin-Resistance for a given Speed and Displacement, Professor Rankine, 355; On Investigation of Plane Water-Lines for Ships, Professor Rankine, 355; Reports and Sections relating to Captain Bedford Pim's Projected Transit Route through Central America, showing the Modus Operandi of Surveying the Forests of that Country, Messrs E. Salmon and J. Collinson, 386; On the Newcastle and Gateshead Water-Supply, Mr. D. D. Main, 387; A Description of a Spirit-Level Telescope, for Observing Altitudes and Obtaining Latitudes independently of Natural or Artificial Horizons, Admiral Sir E. Belcher, 387; On Extinguishing Fires, Mr. C. B. King, 387; On Caisson Gates for Docks, Admiral Sir E. Belcher, 387; Description of the large Gyroscope used by Sir Wm. Armstrong, Professor Pole, 387; On Steam Boiler Explosions, Astronomer-Royal, 387; On the Decortication of Cereals, Mr. Davison, 387; On Improvements in Waggon and Gun-Carriages, 387; Rifled Ordnance, Mr. G. Richards, 387; On the Diagonal Principle of Iron Ship-Building, Mr. R. Taylorson, 420; On a Mode of Rendering Timber-built Ships Impregnable and Unsinkable under Moderate Crew Power as in Leaky Vessels, Admiral Sir Edward Belcher, 420; On the Improvements now being carried on in the River Tyne, Mr. Ure, 420; Remarks on Armour-Plating for Ships, Captain Douglas Galton, F.R.S., 420; On Improvements in Machinery and Apparatus for Cleansing and Purifying Casks, Mr. Davidson, 421; Observations on Foundations of Bridges, &c., Mr. Thomas Page, C.E., F.G.S., &c., 421; On the Paper Manufactures of Northumberland and Durham, Mr. W. H. Richardson, 421; Description of Corrugated Armour of Steel or Iron for Ships of War, Mr. George Redford, 452; Report of Committee on Steamship Performances, Mr. W. Smith, 452; On Harding's Improved Valve and Apparatus for Atmospheric Railway Propulsion, Mr. W. Smith, 452; On Mr. James Spence's Method of Covering Boilers, Pipes, and Cylinder Steam-Engines for Preventing the Radiation of Heat, Mr. W. Smith, 452; On Gray's Portable Machinery for Riveting, Chipping, &c., Mr. W. Smith, 452; Description of Jackson and Watkins's Arrangements of Direct-Acting Steam-Engines, Mr. W. Smith, 452; On Plans for Preserving Wine without Bottles, Dr. White, 452; On the Improved Manufacture of Biscuits, Mr. J. Robinson, 452.

SCIENTIFIC LITERATURE:—

Scientific Mission to India and High Asia, by H. A., and R. Schlagintweit, 192; A Series of Seven Essays on Universal Science, by T. Clark Westfield, 506.

*Anthropology:* Waitz's Introduction to Anthropology, edited by Collingwood, 535.

*Applied Science:* Mills and Millwork, by W. Fairbairn, F.R.S., 438.

*Astronomy:* Astronomy, an Introduction to, by J. H. Hind, 504; Baby-Worlds, by J. von Gumpach, 504; New Edition of the Cycle of Celestial Objects, by Admiral Smyth, 202.

SCIENTIFIC LITERATURE—continued.

*Botany:* British Sea-Weeds, by Mrs. A. Gatty, 162; Fern Manual, by Contributors to the *Journal of Horticulture*, 84; Cultivated Ferns, by J. Smith, A.L.S., 54; Ferns, Garden, by Sir W. J. Hooker, K.H., 54; Filices Exotice, by Sir W. J. Hooker, K.H., 54; Lowe (E. J.), A Natural History of New and Rare Ferns, 54; British and Exotic Ferns, 54; Wild Flowers and their Uses, by Caroline S. Hill, 197.

*Chemistry:* Address Introductory to a Course of Lectures on the Theory of Chemistry, by Alex. Crum Brown, 171; Chemistry, Dictionary of, by Henry Watts, B.A., 112, 172, 283, 473.

*Ethnology:* Transactions of the Ethnological Society, 402; Races of the Old World, by C. L. Brace, 32.

*Geology:* Geology for the Million, by Margaret Plues, 313.

*Medical:* New Method for Healing Epilepsy, by Dr. J. Chapman, 117; The Laryngoscope, by G. Duncan Gibb, M.D., 473; On Health, by Dr. Horner, M.D., 473; The Home Nurse, and Manual for the Sick Room, by E. C. Hardy, 473; Mentone, in its Medical Aspect, by J. L. Siordet, 250; Remarkable Case of Necrosis, &c., by André Fresco, 473; Ophthalmoscopic Surgery, by Jabez Hogg, 37; Elements of the Anatomy and Diseases of the Teeth, by H. J. K. Kempton, F.L.S., 473.

*Meteorology:* *Handbuch der Witterungskunde*, by C. G. Jahn, 283.

*Navigation:* Table for Correction of Longitude, by G. T. Key, Lieut. R.N., 36.

*Natural History:* Natural History and Sport in Moray, by C. St. John, 78.

*Paleontology:* A Monograph of the Crag Mollusca, by S. V. Wood, F.G.S., 371.

*Philology:* History of Christian Names, 248; A Guide to the Danish Language, 407; English Roots, and the Derivation of Words from the Ancient Anglo-Saxon, by E. N. Hoare, A.M., 245; Etymology, Local, by Richard C. Charnock, 407; Exotics, or English Words derived from Latin Roots, by E. N. Hoare, A.M., 245; Handbook to the Modern Provençal Language, 62; Ortsnamen, die Deutschen, von Ernst Förstemann, 406; River Names of Europe, by Robert Ferguson, 406; The Rhind Papyri, 433.

*Zoology:* Manual of Zoology, by Milne-Edwards, translated by Knox, edited by Blake, 195.

Sciences, The, and the British Association, 239.

Science Revealed, a Poem. G. Eveleigh, M.R.C.S., 472.

Scottish Cavaliers, Lays of the, by Aytoun, 727.

Scottish Covenant, The Martyrs and Heroes of the, by G. Gilfillan, 571.

Scripture History, A Class-book of, Rev. Robert Demaus, 407.

Scrivener (H. Frederick). A full Collation of the Codex Sinaiticus with the Received Text of the New Testament, 755.

Sea-Fish, and How to Catch Them, by W. B. Lord, 212.

Sea-Songs and Ballads, Dibdin and others, 243.

Sea Tales, by Peter Parley, 224.

Serials, see Magazines.

SERMONS:—

All Glory to God, a Sermon by Rev. J. A. Cheese, M.A., 441; Apostolic Labours an Evidence of Christian Truth, by H. P. Liddon, M.A., 460; Selected Sermons of the Rev. James Bolton, 250; Commemorations of the Departed, by Samuel, Lord Bishop of Oxford, 313; Sermons on Ecclesiastical Subjects, by Dr. Manning, 196; The Divine Mystery of Peace, by J. B. Brown, 12; The Unity of the Saints the Evidence of the Gospel, by George Moberly, D.C.L., 664; Village Sermons, by a Northamptonshire Rector, 224; Sermons on the Saints' Days, by Henry Whitehead, M.A., 377; Sermons Preached in Lincoln's Inn Chapel, by Rev. F. C. Cook, M.A., 631.

Shadow of the Cross, The, Rev. W. Adams, 171.

Shakespeare, Works of, edited by R. Carruthers and W. Chambers, 252.

Shakespeare's Seven Ages of Man, Illustrations to, by Smirke, 728.

Shakespeare Characters, by Cowden Clarke, 161.

Shakespeare, Familiar, Proverbial, and Select Sayings from, by John B. Marsh, 441.

Shakespeare, Mr. Perry's Bust of, 453.

Shakespeare, a Critical Biography, by S. Neil, 571.

Sharp (C.) Letter from a Polish Patriot to the National Government of Poland, 631.

Sharpe (Samuel). Egyptian Mythology and Early Christianity, 280.

Shaw (Thomas G.) Wine, the Vine, and the Cellar, 561.

Sheepshanks (Mr.) Obituary Notice of, 484.

Sherer (John). The Desk-Book of English Synonymes, 631.

Shirley Hall Asylum, 305.

Sick Room and its Secret, The, by Mrs. Geldart, 171.

Sir Everard's Daughter, by J. C. Jeaffreson, 33.

Sir Mordaunt Wells and Public Opinion in India, 602.

Siordet (J. L.) Mentone, in its Medical Aspect, 250.

Skating on Thin Ice, by the author of "Reca Garland" 134.

Small (John). Edition of English Metrical Homilies, 310.

Smirke, Illustrations to Shakespeare's Seven Ages of Man, 728.

Smiles (Samuel). Industrial Biography, 560.

Smith (Alexander). Dreamthorp: Essays, 137.

Smith (Benjamin). Power of the Tongue, 250.

Smith (John, A.L.S.) Cultivated Ferns, 54.

Smith (Mr. R. H.) Expositions of Great Pictures, 728.

Smith (William, L.L.D.) Dictionary of the Bible, 690.

Social Science. The English at Home, by Esquiro, 435; Social Science Congress, The, 399, 431.

SOCIETIES:—

Anthropological, 577, 672; Antiquaries, 736; Archaeological Institute, 41, 116; 735; Archaeological Association, 769; Astronomical, 733; Asiatic, 41, 673;

SOCIETIES—continued.

Chemical, 579, 734; Ethnological, 41, 609, 766; Geographical, 608, 768; Geological, 41, 607, 638, 734; British Architects, 545, 639, 706; Civil Engineers, 578, 640, 673; Linnean, 672; Numismatic, 639; Philological, 17, 607, 638; Proceedings of Foreign Academies, 636, 671, 703, 733, 766; Royal, 637; Anniversary, 666, 703, 733; Royal Institution, 41, 545; Society of Arts, 515, 639, 672, 701, 736, 769; Syro-Egyptian, 90, 610, 769; Zoological, 578, 672, 735; Literary and Philosophical Society of Manchester, 609, 674.

Spalding (William). The History of English Literature, 374.

Spanish Literature, The History of, by G. Ticknor, 160.

Speeches, Lectures, and Letters, by Wendall Phillips, 342; Speech Delivered before the Judicial Committee of the Privy Council, by the Rev. H. B. Wilson, B.D., 313; Speeches, Financial Statements of, 1853, 1860—63, by the Right Hon. W. E. Gladstone, 694.

Speke (John Hanning). Journal of the Discovery of the Sources of the Nile, 720, 752.

Spence (James). Scenes in the Life of St. Peter, 696.

Spiritualism: From Matter to Spirit, 592; "A. B." on, 655.

Sport: The Angler-Naturalist, by Pennell, 189; Natural History and Sport in Moray, by C. St. John, 79; Sea-Fish and How to Catch Them, by W. B. Lord, 212.

Stanley (Canon). Promotion of, 559.

Statistics: *Bevölkerung des Russischen Kaiserreichs in den wichtigsten statistischen Verhältnissen dargestellt*, by A. v. Buschen, 112.

Steinmetz (A.) The Rifle and the Man, 403.

Stephen (J. Fitzjames). A General View of the Criminal Law of England, 110.

Steps in the Dark, by H. M., 727.

Stewart (J. William). Picked Up at Sea, 596.

"Stonewall" Jackson, late General of the Confederate States Army, 275; Stonewall Jackson, The Life of, by the Hon. J. M. Daniells, 539.

Stories for my Little Cousin, 727.

Story of a City Arab, 727.

Story without an End, The, by Sarah Austin, 727.

Strauss and Others. England's Workshops, 727.

Stronges of Netherstronge, E. J. May, 630.

Stuart's (J. M'Douall). Explorations Across the Continent of Australia, 307.

Subtle Brains and Lissom Fingers, by A. Wynter, M.D., 305.

Summers (Rev. J.) The Chinese and Japanese Repository of Facts and Events, 171.

Sunshine and Shadows, by W. Benton Clulow, 696.

Surgery, Ophthalmoscopic, by J. Hogg, 36.

Swain (Charles). Art and Fashion, with other Poems, 531.

Switzerland: Diablerets, The, in Switzerland, 372; Genève, La Lac de, 372; Suisse, Itinéraire de la, Adolphe Joanne, 372; Suisse, Aix, et Marlioz, Itinéraire, de la, Jean Boujeau, 372; Aix, les Eaux thermales d', 372.

TAILLANDIER (M. Saint-René). Introduction to Sismondi's Letters, 436.

Tales of a Wayside Inn, by H. W. Longfellow, 691.

Tassy (Garcin de). Translation from Persian, *Mantic uttair, ou le Langage des Oiseaux*, and *La Poésie philosophique et religieuse chez les Persans, d'après le Mantic uttair*, 312.

Taylor (Bayard). Hannah Thurston, 628.

Taylor (Edgar). German Fairy Tales and Popular Stories, translated by, 466.

Taylor (Captain). Tara: A Mahratta Tale, 434.

Taxation and Debt in England, Cobbett's Lectures on, 111.

TEETOTAL PUBLICATIONS:—

Brewer's Family, The, 345; What Put my Pipe Out, 345; Nancy Whimble: A Story of Village Life, 345; Haunted House, The, 345; Buy Your Own Cherries, 345.

Teeth, Elements of the, Anatomy and Diseases of the, by H. J. K. Kempton, 473.

Text-Books, see School-Books.

THEOLOGY:—

The Acts of the Apostles, by M. Baumgarten, translated by Rev. A. J. W. Morrison, 760; Addresses and Sermon of the Lord Bishop of Exeter, 220; Annotations of the Gospel of St. Mark, by the Rev. C. Holme, 441; Bishop Colenso's Fourth Part, 751; The Book of Daniel, translated by John Bellamy, 170; A Charge delivered to the Clergy of the Diocese of St. David's, by the Rev. C. Thirlwall, 662; The Christian Missions, by T. M. Marshall, 84; The Christian Treasury, 727; Church and Conventual Arrangements, by M. E. C. Walcott, 197; Collected Works of Theodore Parker, edited by F. P. Cobbe, 84; The Creed of Christendom, by W. R. Greg, 12; Dictionary of the Bible, by W. Smith, L.L.D., 690; Dr. Colenso and the Pentateuch, Lecture by the Rev. J. N. Griffin, A.M., 141; The Necessary Existence of God, by W. H. Gillespie, 439; The First Week of Time, by Charles Williams, 472; The Foundations of our Faith, by Professors Auberlen, Gess, and Others, 760; A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament, by Frederick H. Scrivener, M.A., 755; Die Geschichte des Pietismus, von H. Schmid, 198; The Genuineness of the Book of Daniel, by J. C. Walter, B.A., 281; God in his Work and Nature, by Rev. A. R. Ashwell, 171; The Gospel according to St. Matthew, by Mr. J. H. Godwin, 407; The Gospel History, by Dr. J. H. A. Ebrard, 472; The Gospel of the Pentateuch, by Rev. C. Kingsley, 107; The Holy Gospels, by W. Brameld, M.A., 61; The Relation between the Divine and Human Elements in Holy Scripture, by J. Hannah, D.C.L., 757; Holy Women of Old, by Maryanne Parrot, 111; The Inspiration of the Book of Daniel, by W. R. A. Boyle, 82; Is the Doctrine of Tran-



## THEOLOGY—continued.

- substantiation Scriptural? 760; Lectures on the Revelations of St. John, by Dr. Vaughan, 165; Lettre de Monseigneur l'Evêque de Grenoble, sur "La Vie de Jésus," by M. E. Renan, 464; Letter to the Lord Bishop of London, by Rev. H. Higham, 12; Life in a Risen Saviour, by Robert S. Candlish, D.D., 760; Life of Jesus, by Ernest Renan, 52; The Life of Moses, by the Rev. T. Thornton, 224; Messiah, by the Rev. M. E. Gottheil, translated by the Rev. J. Gill, 224; Mosaic Records, The, by B. B. Rogers, M.A., 760; Notes on the Gospels, Critical and Explanatory, by Melancthon W. Jacobus, 760; The Office of the Holy Communion in the Book of Common Prayer, by E. M. Goulbourn, D.D., 141; Parables of our Lord, 696; The Divine Mystery of Peace, by J. B. Brown, 12; The Pentateuch and the Book of Joshua, by Bishop Colenso, 29; Pharaoh of the Exodus, The, by D. W. Nash, 280; The Practical Consequences of Teaching any Future Restoration of the Race, 408; The Prayer Book Unveiled is the Light of Christ, by the Rev. R. Aitken, 111; Prayers for the Sick and Sorrowful, by J. B. Marsh, 250; Prefaces by an Italian Priest and an English Churchman to the Journal of a Tour in Italy, by C. Wordsworth, D.D., 401; The Relation between the Divine and Human Elements, by J. Hannah, 757; Scenes in the Life of St. Peter, by James Spence, M.A., D.D., 696; S. Anselmi, Archiepiscopi Cantuariensis, "Sur Deus Homo?" 112; Sermons on Ecclesiastical Subjects, by Dr. Manning, 196; A Sermon, Commemorations of the Departed, by the Bishop of Oxford, 313; Spinoza's "Tractatus Theologico-Politicus," Letter from Samuel Neil, 115; The Spiritual Wants of the Metropolis and its Suburbs, by the Right Hon. and Right Rev. A. Campbell, 224; Theological Criticism, Letter from A. B. C., 115; The Threshold of Revelation, by the Rev. W. S. Lewis, 507; The Two Testimonies, by F. W. Biggs, 62; Words from the Gospels, by C. J. Vaughan, 663; Works of John Howe, M.A., 36; The Articles of the Christian Faith, 571; Daily Bible Illustrations, by John Kitto, D.D., 599; Emblems of Jesus, 602; Manning, Edward, D.D., Love of Jesus to Penitents, 571, 600; Baymon (Father Joseph), The Love of Religious Perfection, 571; On Subscription to the Thirty-nine Articles, by Rev. Dr. Ogilvie, 602; Scripture Records of the Life and Times of Samuel the Prophet, 571; The Principles of Christian Union as laid down in the Word of God, by the Rev. W. White, 631; Manning (Dr.), The Spiritual Retreat of the Rev. Father Colombière, 571; Sunday Evening: a Short Exposition of the Gospel for every Sunday, by Rev. W. Mayd, 601; The Ways of God, by Rev. T. R. Birks, 600; What is Truth? by a Clergyman, 602
- The Book of Common Prayer, 696  
The Reason Why: Physical Geography and Geology, 141  
The Stronges of Netherstronge, by E. J. May, 630  
Thirlwall (Connop). A Charge Delivered to the Clergy of the Diocese of St. David's, 662  
Thomas (Annie). The Cross of Honour, 601  
Thornton (The Rev. T.). The Life of Moses, 224  
Thun (Graf Leo). Die Parlamentarische Regierungsform, 441  
Ticknor (George). History of Spanish Literature, 160  
Tiger Prince, by William Dalton, 727  
Timbs (John). Knowledge for the Time, 726  
Times, "Y's" Letter in the, 27  
Theatres, see Drama:—Earl of Dudley, Mr. Lumley, and Her Majesty's Theatre, by Lumley, 13  
Todd (The Rev. J.). The Adviser, 198  
Touchstone, The, by Thomas Doubleday, 12  
Tracts for the Christian Season, 540  
Tracts for Parents and Daughters, by E. Faithful, 283
- TRAVELS:—  
Africa (see African Exploration)  
America, North: see America.  
America, South: Mining Journey across the Great Andes, by Major F. J. Rickard, 190  
Arctic Discovery and Adventure, 36  
Asia: Schlagentweit, Scientific Mission to, 192  
Australia: J. McDonald Stuart's Explorations across the Continent of, 307; M'Kinlay's Journal of Exploration in the Interior of, 307; Journal of Landsborough's Expedition from Carpentaria, in Search of Burke and Wills, 307  
Cashmere: Diary of a Pedestrian in Cashmere and Thibet, by Captain Knight, 534  
China: Die Preussische Expedition nach China, Siam, und Japan, by Reinhold Werner, 225

## TRAVELS—continued.

- Cochin China: Day, Francis, Land of the Permauls; or, Cochin, its Past and Present, 278  
Egypt: Ragged Life in, by Miss Whately, 469  
Iceland: Its Scenes and Sagas, by Sabine Baring Gould, 133  
In the East: Mirabilia Descripta, by Friar Jordanus, translated by Colonel H. Yule, 630  
Ionian Islands: In 1863, by Professor D. T. Ansted, 498  
Khondistan: Narrative of Thirteen Years' Service amongst the Wild Tribes of, by Major-General John Campbell, 565  
Labrador: Explorations in the Interior of the Labrador Peninsula, by Henry Y. Hind, M.A., 626  
Lapland: Spring and Summer in, 722  
Majorca: Three Weeks in, by W. Dodd, A.M., 197  
Malabar: Letters from, by Jacob Cantor Visscher, 278; Land of the Permauls; or, Cochin, its Past and Present, by Francis Day, 278  
Manilla and Japan: A Lady's Visit to, 275  
Mexico: Le Mexique, by Michel Chevalier, 272  
Munich: Social Life in, by Edward Wilberforce, 567  
New Zealand: (Old), by a Pakeha Maori, 33; A First Year in the Canterbury Settlement, by S. Butler, 61  
Nile (see African Exploration): A Winter's Cruise on the, by Carey, 8; The Dutch Ladies' Expedition to the White, 66; Journal of the Discovery of the Source of the, by Captain J. H. Speke, 720, 756; Nyanza, Countries Round the, by Captain Grant, 41  
Pacific Ocean: Notes of a Cruise in H.M.S. Fawn in the Western Pacific in the Year 1862, by T. H. Hood, 628  
Turkey: The Christians in, by Rev. W. Denton, 84  
Trebution (A.). Eugénie de Guérin, 247  
Trench (Dean) and Canon Stanley, Promotions of, 559  
Trevor (The Rev. George). Ancient Egypt, 539  
Tricotet (E.). Variétés Bibliographiques, 141  
Trollope (Anthony). Rachel Ray, 437  
Trollope (Mrs.). Obituary Notice of, 446  
Trübner (Charles) and L. C. Martin. The Current Gold and Silver Coins of all Countries, 595  
Trübner (N.). Bibliographical Guide to American Literature, 374  
Tupper (M. F.). Stephen Langton, 408  
Turkey, The Christians in, by the Rev. W. Denton, 84  
Turkey, Debate on, by Ph. Christitch, 13  
Turl (James, Organist of Westminster Abbey). Psalms and Hymns for Public Worship, 56  
Twice Lost, by the Author of Queen Isabel, 77  
Two Testimonies, by F. W. Biggs, 62  
Twiss (Travers, D.C.L.). The Law of Nations considered as Independent Communities, 571  
Tyndall (Professor) on Radiant Heat, 65
- Unity of the Saints the Evidence of the Gospel. Sermon by George Moberly, D.C.L., 664  
Unger (Dr. F.). Neu Holland in Europa, 307
- Vacquerie (Auguste). Jean Baudry, 758  
Vaughan (Dr. C. J., D.D.). Lectures on the Revelation of St. John, 165; Words from the Gospels, 663  
Vaughan (Dr. R., D.D.). Revolutions in English History, 597  
Vegetarian Cookery, 313  
Versification, Greek and Latin, 497  
Victoria, Guide to the Land-Laws of, by the Hon. Gavan Duffy, 197  
Vincenzo; or, Sunken Rocks, by John Ruffini, 720  
Virginia and Maryland, a Military View of Recent Campaigns in, by Captain Chesney, R.E., 135  
Visscher (Jacob Cantor). Letters from Malabar, 278  
Vivisection Question, The, 159  
Von Mosheim (John Laurence). Institutes of Ecclesiastical History, Ancient and Modern, 759
- Wait for the End, by Mark Lemon, 593  
Wales, North, A Ramble through, by Damon, 377  
Walcott (M. E. C.). Church and Conventual Arrangements, 197  
Wallace, translated by Lady. Letters of Felix Mendelssohn-Bartholdy, 693  
Walker (Hon. R. J.). Jefferson Davis and Repudiation, 61

- Walton (Izaak) and C. Cotton. The Complete Angler, 60  
Walter (J. C., B.A.). The Genuineness of the Book of Daniel, 281  
Watering-Places: Brighton, 215; Boulogne, 241; Margate, 273; Ostend, 273  
Watts (Henry). A Dictionary of Chemistry, 112, 172, 283, 473  
Wapsburgh, The Wars of, by Miss Yonge, 726  
Waverlow, Chronicles of, by B. Brierley, 441  
Weedon (F. C.). Poems, 531  
Welcker. Griechische Götterlehre, 377  
Welsh, The Bardic Poetry of the, 75  
Werner (Reinhold). Die Preussische Expedition nach China, Siam und Japan, in den Jahren 1860, 1861, 1862, 225  
Westlake (F., Associate of the Royal Academy of Music), edited by. Hymns, &c., 218  
Westfield (T. Clark). A Series of Seven Essays on Universal Science, 506  
What is Your Name? by Sarah Moody, 726  
Whately (Archbishop), Death of, 410; Obituary Notice of, 446  
Whately (M. L.). More about Ragged Life in Egypt, 469  
Wheeler (J. Talboys). Handbook to the Cotton Cultivation in the Madras Presidency, 472  
White (The Rev. W.). The Principles of Christian Union as laid down in the Word of God, 631  
Whiteside (The Right Hon. J.). Life and Death of the Irish Parliament, 313  
Whitehead (Rev. H.). Sermons on the Saints' Days, 377  
Wigham (Eliza). The Anti-Slavery Cause in America and its Martyrs, 282  
Wilberforce (Edward). Social Life in Munich, 567  
Wild Flowers, and their Uses, by Caroline S. Hill, 197  
Williams (Charles). The First Week of Time, 472  
Williams (W. Matthieu). The Intellectual Destiny of the Working Man, 84  
Wilson (Rev. H. B.). Speech before the Privy Council, 313  
Wine, the Vine, and the Cellar, by Thomas G. Shaw, 561  
Winslow (Dr.). Obscure Diseases of the Brain and Mind, 572  
Wisdom of our Fathers, The, by Archbishop Leighton, 440  
Wood (Henry, Mrs.). William Allair; or, Running Away to Sea, 600  
Wood (S. V.). Monograph of the Crag Mollusca, 371  
Woods (Rev. J. G., A.M.). Our Garden Friends and Foes, 342  
Worboise (E. J.). Lottie Lonsdale, 566  
Wordsworth (Rev. C.). Journal of a Tour in Italy, with a Preface by an Italian Priest, 401  
Words from the Gospels, by C. J. Vaughan, 663  
Work for All; or, Patty Grumbler and her Grandchild, by C. E. B., 111  
Work in the World, 630  
Works of Art, &c., Mr. E. R. Tunno's Collection, 20  
Worth Her Weight in Gold, 142  
Wraxall (Sir C. F. Lascelles). The Black Panther; or, a Boy's Adventures, 600  
Wright (Thomas). Biographia Britannica Literaria, Anglo-Norman Period, 374; Biographia Britannica Literaria, Anglo-Saxon Period, 374  
Wynter (A., M.D.). Subtle Brains and Lissom Fingers, 305
- Yates (Edward). A Letter to the Women of England on Slavery, 313  
Year Books, &c.: Of the Reign of King Edward the First, by A. J. Horwood, 137; Annuario Pontificio, 111; Europäischer Geschichtskalender, 408; The Nautical Almanac, 504; Zadkiel, 3; The Britannia Almanac, 601; The Ecclesiastical, Law, and General Almanac, by T. B. Cook, 601; Tommy Toddler's Comic Almanac, 601  
Yonge (C. D.). History of the British Navy, 627  
Yonge (Miss). The Wars of Wapsburgh, 726  
Young (Arthur). Nautical Dictionary, 627  
Young Life, by the Author of "Hidden Links," 55  
Yule (Col. H.). Translation of Mirabilia Descripta, by Friar Jordanus, 630
- Zadkiel and Zadkielism, 3  
Zoological Gardens. The Sturgeon, 117  
Zoology, Milne-Edwards's Manual of, translated by Knox, edited by C. Carter Blake, 195



